MOHAMMAD (p.o.h.), MERCY FOR UNIVERSE

"Rahmat-e-Alam" by Syed Suleman Nadvi"

Translated by A. Rauf Luther

Maktaba-e-Sirajiah Mujaddadiah,
Khanqah Ahmadiah Saeediah, Moosazai Sharif,
District Dera Ismail Khan (Pakistan).

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Publisher's Note

We are daring to attempt to present the translation of the book "Rahmat-e-Alam" by Syed Suleman Nadvi with the sole aim of infusing true religious knowledge of Islam in the minds and hearts of every grade and every age that they may reap the reward here and in the Hereafter by following the right and straight course that leads to the Almighty Allah.

Mr. A. Rauf Luther who has rendered the Urdu version into English is a well known writer. He has endeavoured hard to be literal in translating the text in simple English that the readers may derive maximum knowledge of real facts to decorate themselves with truthfulness.

The Publishers

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PREFACE

The bunch of flowers of Islam is tied up with the blessed personality of Mohammad the Mercy for the Universe, peace be upon him. It is, therefore, essential that every word of his biography may reach the ears of Muslims for the strengthening of their relation with him much more than before. It is reasonable that his name, deeds and message may be deliverd to all, big and small. For a long time it had been demanded vigorously by my friends that a small book, on the biography of the Prophet, may be given for small children and common folk, who are less educated, easy for them to read and understand, but nothing essential should escape the book.

It was due to that demand of my friends that I availed of the blissful occasion to write this book in simple prose, very convenient to read, but undoing the knots of perplexity of incidents that a particular happening or view for the children and men of ordinary sense, may avail of it satisfactorily, and that it may be included in the syllabus of schools and madrassas.

The manuscript has passed through many a hand of the learned in Islamic States. This book has been selected for Muslim schools of the Bihar Province. It is hoped that Muslim educational Institutions will also follow that tradition which will certainly recoup the dearth of religious education.

Syed Suleman Nadvi
Shibli Manzil, Aazamgarh
Rajab 20, 1359 A.H.

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PREFACE TO SECOND EDITION

This book has enjoyed reputation more than my expectations. All praise is to God for this success. Five thousand copies of this book have been sold like hot cakes. It has been translated into Hindi, Gujrati, and Bengali and has been prescribed for schools and Muslim educational Institutions. From the sale proceeds of the book, Rs.4000 have been donated to Darul Nadva.

Now the fourth edition is before you. Its language has been made still softer and easier than before. All mistakes have been corrected. The last portion of this book on morality has been added. The map could not be printed. It will be added to this book in the next edition. I invoke Allah that our children may follow it with love for the love of the Prophet of Islam , peace be upon him.

Suleman.
Jamadi I, 6, 1362 A.H.
May 12, 1943 A.C.

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

There is an ocean on the left side of our country. On one of its shores is situated the Indo--Pakistan sub-continent and on the other Arabia. Most of the Arabian country is sandy and hilly. Its central region is totally barren and uninhabited. But on its sides there is some verdure and vegetation, wherein the people of this country have their dwellings.

On one side of the Arabian territory is the Indian Ocean, while on the other side extends Persian Gulf. The Red Sea is situated on the third side. The fourth side, adjacent to Iraq and Syria, is almost dry. So the country of Arabia is known as Arabian Peninsula which along the Red sea in length, beginning from Syrian boundry ends to the Yemen province. It is known as Hejaz. The Yemen proince along the Red Sea is spread from Hejaz to Adan, which is full of verdure and greenery and is thickly populated. Near this, on the bank of Adan lies Hazaramaut. On the left side of the River Amman is Amman and Bahrain, connected with Yamama. From its center to the territory of Iraq is called Hejaz.

HIJAZ:

You have read that the area alongwith the Red Sea, from Syrian boundary to Yemen is known as Hijaz, the towns of which are famous and still exist, such as Makkah, Taef and Yathrib. Our Holy Prophet, peace be upon him is connected with these towns.

MESSENGER OF GOD

You witness in your daily life that a man sends some message to another person and he relates it to any reliable person who after hearing it narrates it to other person. This reliable man is known as messenger, and the Messenger of God is known as Nabi or Rasul in Arabic language.

When Allah desired to give His Message to mankind, He selected the most beloved, full of mercy and kindness and named him as Prophet. The Arabs call him Nabi or Rasul. The Prophets deliver the Word of God to mankind and tell them what God wants them to do, what He enjoins and what He forbids. Those who obey him, God is pleased with them. He is displeased with those who act otherwise.

THE PROPHETS

Allah created the universe and wanted human beings to habilitate it. First of all He created man out of His Nature and named him Adam. The whole mankind is being created out of him. From that period God has been sending Prophets to the people for teaching them good things and prohibiting them from bad things. This process continued till the advent of the Prophet Mohammad, peace be upon him, and no other Prophet is to come in future till the Day of Resurrection.

ABRAHAM AND HIS PROGENY

Among the progeny of Adam is the Prophet Noah whose descendant was Abraham. Born in Iraq, he attained to maturity. The Iraqi people worshipped the Moon, the Sun and stars. When he saw them worshipping natural objects, he meditated within himself, whether or not these stars could be God. As night passed and the day dawned, the stars began to disappear, and when the sun came out

of the horizon, no star was seen in the sky. On seeing this he said, "I can't love such fading objects." Then night approached and he looked at the moon and thought, perhaps Allah may appear to him in the light of the moon. On being disappointed that he could not see God in it, he said, "If my God did not show me the Right Path, I should never have been on the Straight Path." Again he thought that the sun's light is the brightest of all lights and questioned himself, "Could that be his God?" But the darkness of the night took away the light of the sun. He heard a voice from within himself "The Effulgence of my God knows no darkness. I believe in Him Who has created the heavens and the earth." So he revealed it to the people, "I set aside your faith and after leaving everything bow down my head before God."

God made Abraham a Prophet and opened to him the mysteries of the heavens and the earth. He was made responsible for reciting the Oneness of God to the whole people. He rehearsed the Divine Message to the Iraqi king Namrud and his courtiers. This was quite a new thing for them. They frightened him but Abraham was firm in his Faith in One God. One day he had the chance to enter the idol-house, a place of wroship for the idol-worshippers, and broke all the idols. The king pronounced death punishment for Hazrat Abrham by burning him in fire, and this was the greatest test for him. He remained steadfast in his Faith. As soon as he was flung in the flaming fire, it became cold, nay a place of solace for him. It was totally extinguished.

Now Hazrat Abraham turned to Syria and Egypt and preached the Oneness of God to the kings of those places. But none of them gave ears to him. He returned to Hejaz in Arabia. God had given him two sons, Hazrat Ismael and Hazrat Isaac. He made Isaac to settle in Syria and Hazrat Ismael in Hejaz.

KA'BA

There was no settlement in Hejaz at that time, although Syria and Yemen were populated with human beings. The traders from Syria to Yemen and from Yemen to Syria passed through Hejaz. So there was a great traffic of these businessmen and traders in Hejaz. Allah commanded Hazrat Abraham to construct a House of God for the worship by the people in Hejaz. Hazrat Ismael and Hazrat Abraham both constructed the building and named it 'Ka'ba' (the House of God).

ISMAEL AND HIS FAMILY

God bestowed honour on this House and commanded Hazrat Abraham to habilitate his son Ismael over there for the service of the House. Hazrat Ismael obeyed the command of God and thereafter his children began to live in that place which was later known as 'Makkah'. His children propagated the message of God to the people in the surroundings and also to those who used to pass through that place. He worshipped God in that House. The people of Makkah, after seeing other people's way of worship to idols and deities, adhered to idol-worship and began to say, "These are our gods." But it was never liked by God. These idol worshippers were known as Kuffar or infidels.

QURESH

Hazrat Ismael's descendants had, by now, spread over to various places and separated into clans and tribes, but among all of them, Quresh tribe was the only famous tribe that settled at Makkah, being the guardians of Ka'ba and they were responsible for making arrangements for Hajis who poured therein during Hajj season, with respect to accommodation, food, drink, etc. besides their other duties in connection with the performance of Hajj rites. So this tribe was most respected by the people in that country. Their occupation was trade and commerce.

BANI HASHIM

There were many clans within the Quresh tribe, and one of them was that of Bani Hashim. They were the descendants of Hashim who had enjoyed a great reputation during his life time. He used to serve the Hajis that came to Makkah and fed them with abundant of food and filled tanks with water for drinking water. He was the Amir of Makkah. He contacted Najjashi, the king of Habsha, and Qaisar, the king of Egypt and Syria. He had procured authority from them for the Quresh to play their trade in their countries without any hindrance. Travelling throughout Arabia, he succeeded to obtain the consent of the Arabs that they would not plunder the Quresh caravans. The Quresh will help them in turn by taking the goods to them, which they needed most for their use.

ABDUL MUTTALIB

Hashim had married in the family of Banu Najjar of Yathrib (Medina). A son was born to him, who was named Shaiba alias Muttalib. He too became very famous as he grew up to a man. The service of ka'ba was given to him, where there was a well from the time of Hazrat Abraham. It was known as 'Zamzam'. He used to draw water from this well for the use of Hajis. Abdul Muttalib was fortunate to enjoy long life and he had ten sons, famous among them were: Abu Lahb, Abu Talib, Abdullah, Hamza and Abbas.

ABDULLAH

Abdullah was the youngest son of Abdul Muttalib. Very lovely he was. He was married to a girl Amena coming of a respectable family of Bani Zuhra, a clan of Quresh. But he died after a few days of his marriage.

BIRTH OF THE PROPHET

A few months after the death of Abdullah, Hazrat Amena gave birth to a child who was named Mohammad, peace be upon him. He is our Prophet and Rasul, for whose advent Hazrat Abraham had invoked God and Jesus too had given glad tidings of his coming to this world, as the universal Prophet for all the people of the globe.

Mohammad, peace be upon him, was born on Monday, the 12th Rabi I, some 571 years after Jesus. Every person of the house was much pleased on his birth.

NOURISHMENT

Hazrat Amena was the first to suckle the child. After two or three days he was suckled by Thaubia, a slave girl of his uncle Abu Lahb. There was a custom in those days that babies were generally taken by wet mothers to their own houses in the outskirts of Makkah. A woman Halima belonging to Hawazin tribe in the family of Sa'd came to Makkah and took charge of the child and moved to her far off village for his nourishment in the open climate. He remained with her for six years and was nourished in Hawazin clan.

WITH HAZRAT AMENA

The loveliest and sweetest child was brought back by the wet mother Halima Sa'diya to his mother Amena who took the child to Medina, her native town where she remained for a month. Now she prepared herself to march back to Makkah. After

traversing a little distance she fell ill and at Abwa she breathed her last. She was buried there. What a sad occasion it was! Umm Aiman was the only helper to her during her journey. This hand maid managed to take the child to Makkah and to hand him over to his grandfather Abdul Muttalib.

The child remained under the care of his grandfather who on receiving the child, embraced him longingly. He nourished the child because he was the son of his sweetest son Abdullah. He always kept the child with him and looked after his well being throughout.

DEATH OF ABDUL MUTALLIB

Abdul Muttalib was very old now. He was of 82 years of age, but always thought for the welfare of the orphan child till he passed him to the care of Abu Talib. After his death he was buried at Makkah in graveyard named Hajun.

WITH ABUTALIB

Abu Talib took care of the child with great fondness. He was a businessman. Once he was going to Syria in connection with his trade trip. The boy asked him to accompany him, and the uncle could hardly refuse. So he took him alongwith him. Due to some reason the child was sent back to Makkah. The boy now took to grazing goats and sheep flocks alongwith other boys. He was of twelve years of age at that time.

There was no system of education at that time in Arabia. He could not be given education in school, or in any other institution. Of course, having remained with his uncle, he had a rich experience of different works. By and by he attained his maturity and was grown to full youth.

PARTICIPATION IN FUJJAR WAR

Arabs were good fighters. If any of their men was killed, they did not spare the murderer, and so they did never sit calm unless they had taken its revenge. Once during a horse race, some sort of struggle came to sight between the tribes of Bakr and Taghlib , and this continued for forty years. Such feuds were always there. One of them is known as Fujjar War. It broke out in that part of Arabia, between the Quresh and the Qais tribes. Every Quresh had participated in this war. Every family had a separate column of its own. Hashim's flag was in the hands of Zubair, the son of Abdul Muttalib. Our Prophet was also there and he too participated in the war. He was very tender-hearted and merciful. He did not like war and dissension. So he never tortured or troubled any person.

HELPING THE OPPRESSED

Great dissatisfaction prevailed in the country due to the feudal wars. None could live in peace. He felt no security and safety of his own life and the lives of his relatives. Many people died in these wars. There was a good number of orphans in their families, and there was none to look after them. They were tortured and tormented by the stone-hearted beings who instead of looking after their rights, usurped their property and wealth. The weaker family had no helper. It became the target of the persecutions of the stronger ones. Such awful conditions pricked the heart of Mohammad, peace be upon him, and he was much grieved. He thought of preventing them from such tortures and to attain peace and prosperity for the orphans.

Some good people of Arabia had already thought of it earlier that various tribes should come closer and agree to help the destitutes and orphans. The first man to give this idea was Fazal which means

kindness. So the name of the agreement was taken for insertion and the kind and merciful people had promised to adhere to it. It was known as Halful Fadhul.

After the end of the Fujjar war, Mohammad's uncle Zubair b. Abdul Muttalib suggested that whatever had been decided earlier, which the people had forgotten, may be revived. So, persons of the families of Hashim, Zuhra and Teem assembled in the house of Abdulla b. Jadda'n, a rich and righteous person, and promised that they would help the oppressed. No oppressor would be found in Makkah. The holy Prophet also participated in this agreement, and thereafter he said, "Even today I am ready to act on this agreement."

CONSTRUCTION OF KA'BA

Makkah is situated at such a place that it is surrounded by hills from all sides, and in the centre of it is Ka'ba. Whenever it rained, the streets of the town were flooded with water that rushed from hills and entered the houses of the people. The walls of Ka'ba were not very high, nor it had any roof. It resulted that the ka'ba building was damaged seriously. The Makkans thought of rebuilding it and made its walls still higher. By chance a trader's ship had come to Jedda, a port of Makkah. The ship was seriously damaged. The Quresh got the news and went there. They purchased some planks of the broken ship.

The Quresh began to work for the building of the Ka'ba, as it stands today, known by the same name. There was a black stone fixed in the corner of its two walls, known as Hajr-e-Aswad in Arabic. It was considered very sacred by them, and so in Islam. Circumambulation of the ka'ba starts from this place.

The Quresh constructed the wall upto the height

at which the black stone had to be studded, every family of the people wanted to place the stone with his own hand. It created a great dissension among them, so much so that swords came out of their sheaths. They could not reach any compromise. An old Quresh suggested that whoso comes first tomorrow morning to this place, he should be approached to give his decision which would be binding on all the people. They appreciated the idea. What happened, that next morning it was our holy Prophet who came to that place. Every Quresh was delighted to see him coming towards the ka'ba. He was requested to give his decision. He told the people to bring a sheet of cloth. It was spread on the ground. He put the stone on it and asked the four tribes to pick up the corners of the sheet of cloth and raising it from the ground bring it near the corner of the building walls where the stone had to be placed. He put it at the proper place. In this way a great crisis was averted.

TRADING

The Quresh had followed the honourable profession of trade and commerce. When our Prophet was of the age to shoulder the responsibilities of trade and commerce, he adopted this profession. He was famous for his piety and righteousness, truthfulness and sweet behaviour and manners. He became a great success in this field. He always stood by his promise and fulfilled it. His associate Abdulla has said, "Once I transacted some business with him and it was not yet finalized. I said to him, "I shall give my final words after my return. Saying this I went away. I forgot it. I remembered my promise after three days. I at once ran to him and found him sitting there waiting for me to come. He never felt angry, nor showed any sign of his displeasure. Nor did he behave otherwise. Very politely he said :"You have troubled me much. I have been waiting here for you for the last three days."

He was very clear and clean in business. Saeb, one of his Companions, says, "May my parents be sacrfied on him! Once he participated in a business alongwith me. He was ever true and clean in his dealings. He never squabbled, nor criticised it." Another associate Abu Bakr, a Quresh merchant, used to accompany him in the trade tours. They relied upon him so much that they used to hand over their goods to him for trading and most of the residents of the town kept their wealth and ornaments with him as trust. He was reputed 'Trustworthy'. The Quresh used to sell their goods in Syria and Yemen. The holy Prophet used to visit these placed in the same connection.

HAZRAT KHUDIJA'S PARTICIPATION

It was a practice in Arabia that wealthy persons used to entrust their money to those persons who were hard working and efficient in trade, and whatever profit accrued from the business was distributed among them. The holy Prophet started his trade on the same lines.

Khudija, a Quresh widow, was a rich and wealthy woman. Her first husband had died. Now she was a widow. She used to send her commercial goods for trade to various countries. As soon as she came to know of the Prophet's sincerity, truthfulness and faithfulness she eagerly invited him and confiding her merchandise to him, said, "Take my goods and do business with it. Whatever profit I give to others, more than that shall be paid to you." He gave his consent to this proposal. He took the goods to Syria. She deputed her slave Maisara to assist him. A handsome profit was earned by the Prophet, in this trade. He had exhibited honesty throughout for he was well aware of the business. When he came back with huge earnings, she was much pleased.

MARRIAGE WITH KHUDIJA

After three month's period of this trip to Syria, Khudija sent him (the Prophet) a message about her marriage with him. He was of twenty five years of age and she was of forty. He accepted the offer very happily. After a few days, the marriage ceremony was held in a simple yet dignified manner. His uncles Abu Talib and Hamza alongwith other people went to the house of Khudija. Abu Talib rehearsed the Khutba-e-Nikah. A sum of five hundred Dirham was fixed as her dower. Now both the bride and the bridegroom lived a happy life. The trade continued and he visited many Arab countries. He was renowned as True and Trusty. He exhibited best behaviour and morality throughout the countries he had visited as a businessman.

AVOIDANCE OF EVILS

Mohammad, peace be upon him, had come to this world to preach the word of God, to save the people from evil and to teach them morality. If such was the will of the Creator, he must have been endowed with all the best behaviour and truthfulness. From his very childhood, the Prophet was pious, and free from every evil. He was never false, rather true to everything. He never participated in vain games. In his prime he remained unstained by any ill deed. He was always saved from a thing that God did not like him to do. So he was saved. Once a wall of Ka'ba was being repaired and he was a child yet. The children untied their lower sheets used as garment, and they brought stones in them. The Prophet also wanted to follow them at the instance of his uncle. But as he thought of it, he swooned and fell down. Just before his prime some of his friends had a meeting to have a frank and free talk and relate stories and tales. He wanted to go there, but on the way he fell asleep and could get up only the next morning.

The Quresh had forgotten the religion of Hazrat Abraham. Also God. They had adhered to images of different shapes and sizes. Some of them worshipped the sun, while others had taken stars as objects of worship. The holy Prophet did never bow down before them. He remained quite safe from idolatory.

AS A DIVINE ENVOY

With enormous favours of God, the Prophet had completed forty years of his life. This is the period of life when man is fully grown up, with wisdom and intelligence. Also desires and cravings of youth are at their height. There is rich experience of life at this age. This is the age when God showers his blessings of Prophethood on the righeous souls and declares him to be the teacher and preacher of His Word to the ignorant mankind. So he is appointed as a Divine Guide.

God conveys his Word to the Prophet through the angels who rehearse His Message to them. The Prophet rehearses the same Message to mankind. Those persons who patiently hear the Word of God and acknowledge it, after listening from the lips of the Prophet, and believe in God, are known as Muslims. God is pleased with them and loves them. And so long as they live on this planet, He showers His mercy on them. When they die, He provides for them consolation and peace in the next life. When they will rise on the Day of Resurrection, God will endow them with great pleasure more than the kings and emperors, in Paradise, a place of eternal peace and rest.

The people who have no Faith in Him and in His Word, nor follow His commandments, they will never attain peace in this ephemeral world, and will be deprived of the facilities of the next life. They shall reap the fruit of their abhorrence to Faith and their retribution will follow, which will be very grave and tortuous. The place where they will be punished is called 'Hell'.

God has created the heavens and the earth for the utilization of the best of his creation known as man, and gifted him with grains and fruit of various kinds and colours. He provided them with variegated clothes. He has made ample arrangement for their rest and peace in the next world. As there are law makers, teachers, physicians, doctors, etc. for this world, quite in the same manner , He has made the Prophets for giving them law and to guide them to the Straight Path of Bliss. If we do not accept and acknowledge it, we shall have to bear the consequences due to our ignorance and illiteracy.

The best of God's benedictions is the coming of the Prophet to us for our right guidance. From Adam to Jesus, the Prophets had been coming to mankind for divine teaching. In the last came the holy Prophet Mohammad, peace be upon him, and thereafter no Prophet is to come, because God's Word has been completed, finalised and perfected. His Message has been delivered to man throughout the entire universe.

WAHI

Our Prophet was commanded by God to declare his Prophethood at the age of forty. Prior to this declaration, he chose seclusion in Hira cave where he used to rest for many days. He took his food along with him. He pondered over the Word of Allah. He was much grieved to see the Arabs in pitiable condition due to their evil ways. In the Cave, he used to worship God, day and night, and it so happened that one day an angel came to him, with a Message from God. He was Gabrael. He rehearsed the first Message to the Prophet:

> "Recite in the name of God, Who has created the whole Universe; Who has created man from a despised drop of blood. Your God is very kind; Who taught the people with pen. He taught man what he did not know."

This was the first revelation which was given to our Prophet. It was a great responsibility to preach and teach the Word of God to the people. It was very hard to guide the ignorants, to show light to them and to make the idol-worshippers conversant with the One God. This was the responsibility or mission which he had to perform. He related the whole happening to his wife Khudija, after coming home from the Hira Cave, under the pressure of great responsibility. She consoled him and said, "You are very kind, sympathetic and benevolent to the poor, you help the destitutes, lighten the burden of debts of other persons, God will never leave you alone at the mercy of the people". She took him to his cousin Warqa b. Naufil who had embraced Christianity and was conversant with Ibrani language. He had read the Torah of Moses and the Bible of Jesus. He heard her patiently and also from the lips of the Prophet the whole happening in the Hira Cave. He said, "That is the same angel who came to Moses." Then said, "I wish to remain alive, healthy and strong when your own people will banish you from here". The holy Prophet asked him if that would happen. He replied, "The Message you have brought, and all those who had brought such a Message, their people behaved likewise." Warqa died a few days thereafter.

The Prophet had just started his preaching that he received a Revelation:

> "O ye wrapped up in a sheet of cloth! Rise, Recite to the people to come to the Right Path! Praise your Lord! (Ask the people) to clean their clothes and shun all uncleanliness".

He was now obliged, after this Revelation, to rise up relying on God and recite His Word to the people that they should praise God and save themselves from uncleanliness.

ISLAM

The teachings of the Prophet, which the Prophet brought for promulgation was known as Islam which means "Unconditional surrender to God", and "to prostrate before Him". Whoso accepted Islam was known as a Muslim, i.e. believer of God to act upon His Commandments and so we speak of him as a Musliman.

TAUHID (Oneness of God)

The very first Commandment of Islam was to believe that God is one. None is His partner or associate; there is one kingdom from earth to heaven; the sun rises and sets by His command; the heavens, the sky, and the earth obey Him; He is the Creator of grains and fruits; He has created forests; He has no child, no wife, God is Giver of pleasure and pain. He is the remover of all distress. Every good tiding flows from Him and He withdraws it to His Will.

The nomenclature of this belief in Islam is 'Tauhid'. This is the first goodly word of Islam. There is no god but God. There is none to be worshipped save God. It is His Commandment that is in force and of none else.

ANGELS:

God has created invisible beings known as angels, for the proper management of the earth and the heavens. They obey Him day and night. They have no power of their own but as given to them by God. They believe in Him. This is the second part of our belief.

PROPHETS:

All the Prophets that came to this earth, were true and had been sent by God. They preached the same One Message of God. In the last phase came the last Prophet Mohammad, peace be upon him. This is the third part of our belief.

SCRIPTURES:

This is the fourth precept. God gives His Word for the benefit of man. These Scriptures are the Torah, the Bible, the Zabur and the Quran, etc. These are all true.

RESURRECTION:

This is the fifth precept. Man will be raised after his death and will be presented before God. God would give all men the reward of their actions in this life.

FAITH:

These are the five fundamentals of Islam. Every Muslim accepts them. This is expressed in two Verses which have to be expressed by word of mouth and acknowledge it wholeheartedly, "There is no divinity except the Divinity of God, and Mohammad, may peace be upon him, is His Divine Envoy." The Holy Prophet was enjoined to promulate these words to the people and make them understand it.

THE FIRST MUSLIM:

The Arabs were ignorant and did not know of the religion of God. In fact, they had forgotten it entirely. They were lost to infidelity and idol--worship. They could not like to hear anything against their evils. The Voice of Truth first of all reached the ears of Hazrat Khudija, the Prophet's wife and she embraced Islam. Among the males were Abu Bakr, his friend and Quresh trader. As soon as he heard the Message from the lips of the Prophet, he came in the fold of Islam. There was a teen-ager Hazrat Ali, son of Abu Talib, who had been nourished in the Prophet's lap and lived with him, declared Islam as his religion. There was Zaid, the Prophet's slave, he embraced Islam.

The Prophet alongwith Hazrat Abu Bakr preached

and promulgated the Faith secretly among the Quresh, with the result that five persons embraced Islam, Hazrat Uthman b. Affan, Hazrat Zubair, Hazrat Abdur Rahman b. Auf, Hazrat Sa'd b. Abi Waqas and Hazrat Talha. The number of Muslims went on increasing day by day. Among the new entrants were a few slaves such as Hazrat Bilal, Ammar b.Yasir, Khabbab b. Arat, and Suhail and some Quresh, such as Arqam, Saeed b. Zaid, Abdulla b. Masood, Uthman b. Mazoon, Ubaida, may God be pleased with them all.

By and by the religion influenced the population in the outskirts of Makkah and the Quresh chiefs came to know of it. They were in hard grip of ignorance, love of their Forefathers' faith, and so they were infuriated with anger and began to torture and torment the persons who had become Muslims. The Muslims had no other course but to save their skins by going into the mountain caves where they could say their prayers to God. Once the Prophet alongwith Hazrat Ali was offering prayers in some mountain cave when his uncle Abu Talib came there. It was a new thing for him. So he asked the Prophet, "What sort of religion is this?" The Prophet said, "This is the religion of our forefather Abraham". Abu Talib said, "You must remain steadfast to this religion, and so long as I am alive, nobody can harm you."

Three years passed. Muslims offered their prayers to God secretly. They preached against idol-worship. They taught the people of the new Faith. The pious souls accepted it at once. But the ignorant obstinates did not acknowledge it. They became enemies of Muslims.

At that time there was a street near the Ka'ba. A true Muslim Arqam used to live there. His house was declared the first school of Islam. The Prophet used to stay there very often. He met the Muslims

in that house. He taught them the Word of God, and strengthened their faith. Whoso was fond of this Faith used to see the Prophet in that house and Muslims used to gather there often.

FIRST ANNOUNCEMENT:

Three years had passed since the Message of Islam was propagated. Now God asked the Prophet to declare it publicly, and oppose the worship of idols and teach righteous way of life to the people. Of course, it is great wonder that the person who had promised to shoulder the responsibility of supporting the Prophet, was his very uncle. It was Abu Talib who loved his nephew. The man who opposed him was also his uncle Abu Lahb. The other enemy of Islam was Abu Jahl, who too was the Prophet's uncle. The Quresh chiefs used to say, "If God wanted to send His Mesenger, he should have sent a wealthy man of Makkah or of Taef". They did not have the sense to understand that God gives no value to riches but purity and piety. Before creating the universe, He had planned to send Mohammad, peace be upon him, as an orphan child in the house of Abdullah, as the last Prophet, and thus He sent him and now he appeared in Arabia.

As soon as God commanded him to promulgate the faith openly, the Prophet stood on the top of Safa hillock (Makkah) and invited the Quresh who as per custom, then prevailing, assembled there in so short a time. Among them were big chiefs of the city. The Prophet asked them, "If I say to you that an army of enemy is behind the hillock, will you believe?" They said, "Yes, without ray of doubt, for you have always been speaking the truth." Then he said, "I tell you that if you do not believe in God's Message your nation will be a prey to a great disaster." After hearing this Abu Lahb said, "Did you call us here only for delivering this Message". Then he left. The other Quresh chiefs also followed him and they were all burning in the flames of leaping anger.

PUBLIC PREACHING:

Our Prophet did not care for the abhorrence and anger of the Quresh Chiefs. He openly condemned idol-worship and spoke against the evil ways and practices of the people. He asked the people to worship One God, do good to others, value morality and believe in the Hereafter. The people, good at heart, accepted the faith and the evil mongers began to create all sorts of hindrances in the way of the Prophet. They tortured him, threw thorns on his way. If he was in prayer, they teased him. They shouted strange slogans when he performed circuits of the Ka'ba. They declared him as a poet, sorcerer, magician, magicman, and insane. Whoso came in the fold of Islam, honoured him. But whoso came into that area from abroad, the infidels informed him to beware of the Prophet who had set aside the faith of his forefathers and that he should not go to him at all.

The Prophet bore all tortures and persecution with patience and proceeded on with his Divine Mission of propagating the Unity of Godhead. The Quresh were now confident that he would not revert his steps, held a meeting and approached his uncle Abu Talib. They said, "Your nephew condemns our idols, declares our forefathers as infidels, stamps us as ignorants, so either you leave him aside and don't help him, otherwise you too will be reckoned by us. So enemy came in the field so that this matter may be decided once for all." Abu Talib could view the grave situation and called for the Prophet and said to him, "Put not so much burden on this old man that I may not be able to carry." He seemed to be the only assistance and help for the Prophet in the land. Tears rushed down his cheeks after hearing the words of the uncle, and they were very pathetic. Then he said, "Uncle! By God, if they place the sun on my

right hand and the moon on the left hand, I shall never forego this Mision." The uncle, coming to know the great determination of the nephew said, "O my dear nephew! You may go. These people cannot harm you."

The Prophet was much pleased and heartened by the encouraging words of his uncle. He increased his religious activities. Some persons of other tribe began to pour in the Faith. The Quresh chiefs viewed with great regret that their threat did not avail of anything. Now they began to show their favours and leniency. They sent a person to the Prophet. His name was Utba. He said, "O Mohammad, What is use of creating dissension among the people? If you want to be a chief of Makkah, it is there for you; if you want to marry a girl of wealthy family, it can be arranged for you; if you want wealth, we are prepared to offer it to you. But you leave off this mission."

Utba had thought that his scheme would come out successful and the Prophet would at once agree to his proposal, because it contained a great allure. But when he heard the answer that he could never expect, was most surprising. The Prophet reheared for him some of the Verses of the holy Quran. His heart moved. He came back to the Quresh. His face had gone pale. He said, "Brothers! Mohammad recites such words which are no poetry, nor magic; in my opinion, leave him alone; if he is successful and overpowers the whole Arabia, it will be our honour, otherwise the people of the land will do away with him." The Quresh did not accept this suggestion. They remained adamant to the stand they had taken.

The Prophet used to see the people individually and advised them to come to the new faith. Some accepted him, some remained silent spectators, some threatened him; and those who embraced Islam, were worthy of praise. The life history of some of them is very strange and awe-inspiring.

HAZRAT HAMZA IN ISLAM:

Hazrat Hamza was the uncle of the Prophet. He was older than the Prophet. He was the son of the maternal aunt of him. He was his milk-brother as well. So he loved the Prophet. He was a good wrestler. He spent most of his time in travels and hunting. Abu Jahl's treatment to the Prophet was known by him. One day Abu Jahl uttered derogatory words against the Prophet. A slave girl standing nearby heard him. She told it to Hazrat Hamza when he came, from his hunt in the evening, who became very furious. He went to the Ka'ba where the Quresh chiefs had assembled. Coming nearer to them he approached Abu Jahl, and struck his head with his bow. and said, "Lo! I too have embraced Islam. Do whatever you like." Saying this he went away. This was the day when a great wrestler had come into the circle of Islam.

HAZRAT UMAR EMBRACES ISLAM:

Umab b. Khattab was a Quresh youth. He was haughty and had hard temper, and whatever he spoke it was in a very harsh tone. He was a great enemy of Islam. He used to tease and torture the Muslims. It so happened that he was once sleeping in the idol house, he heard the Kalima Tayyiba in that very house. He woke up frightened, and began to ponder over the truth of the voice. The Prophet used to recite the Quran at night time. He heard him while hiding himself from the sight of the people. Again, once the Prophet was reciting a chapter of the Quran, Umar was listening it with interest and was being influenced by its truthfulness. But because of his harsh treatment and steadfastness in paganism, he went on removing the effect of the Scripture.

Once it came into the head of Umar to put an end to the life of the holy Prophet. He took the sword and marched out of his house, with this nefarious intention, and said, "I shall kill

Mohammad." While he was going with this errand in mind, he came across a Muslim who asked his intention. He replied that he was going to behead the Prophet. On this the Muslim said, "First go to your sister and her husband who have embraced Islam." Thus flared up with anger and went to their house. Just when he was outside the house, he heard the reciting of the holy Quran. He rushed into the house and scolded his sister and her husband. The intoxication of Faith in the Oneness of God could not deter them from the true Path of Bliss, till at last Umar himself was blessed. He asked them to recite some Verses of the holy Quran. And also show him the copy of some Chapters. They gave him that piece of paper. As soon as he read the Verses, his heart melted. He said, "There is no divinity except the Divinity of God, and Mohammad is God's Prophet".

It was the time when the Prophet was sitting in the house of Arqam. Hazrat Umar went straight to that place. The doors of the house were closed. The Muslims, who were sitting there, were frightened to see Umar coming with a sword in his hand. Hazrat Hamza said,"Let him come in. If he has come with a true heart, it is better, but if his intention is otherwise, his own head will be flown to four winds". The door was opened and he stepped in. The Prophet advanced and holding his hand said, "Why! O Umar! with what intention are you in here?" He replied, "To be in the Faith." Hearing these words, the Muslims shouted with great pleasure and happiness "Allaho Akbar" (God is Great). This voice of the Muslims resounded in the Makkah Hills.

The infidels came to know of Hazrat Umar's embracing Islam, besieged his house, but by the intervension of A'sim b. Wael, they went back. It was great encouragement for the Muslims that Hazrat Umar had come in the fold of Islam. By

that time the Muslims did not say their prayers openly for fear of the infidels who could have played havoc on them during their prayers. Now Hazrat Umar took the Muslims alongwith him and offered prayers to God, in the courtyard of Ka'ba. Since then the prayers were offered openly.

ABUZAR GHIFFARI IN ISLAM:

The Muslims who had been in the company of the Prophet are known as Sahaba. As Islam spread, their number increased till they moved out of Makkah, where the Ghiffari tribe had its dwelling. There were two brothers Abu Zar Ghiffar and Unees Ghiffari. Abu Zar, coming to know of the appearance of the Prophet with revelation from God, sent his brother to get full information about him. He heard the Prophet at Makkah and went back to his brother and said, "He speaks to the people and teaches them righteousness, and whatever he recites is not poetry." Hearing this Abu Zar became anxious to see the Prophet personally. He rode to Makkah. He entered the Ka'ba to know of the Prophet's dwelling. It was very difficult to get information from any other person and further it was night time. He reclined in the courtyard of Ka'ba. By chance Hazrat Ali passed by him. He thought the man reclining there was a stranger. He took Abu Zar to his house, although they did not talk to each other. Abu Zar passed his night there. He left for Ka'ba when the day dawned. Still they did not exchange words. Night approached. He slept there. Again Hazrat Ali passed by him and saw the same foreigner sleeping there in the Ka'ba. He brought the foreigner to his house where he slept and even now they did not have any conversation. The next morning Abu Zar went to the Ka'ba. The night approached. He wanted to lie down when Hazrat Ali came and now asked him, "What is your errand?" He told him the whole story. Hazrat Ali said, "That is true. He is the Prophet of God. It would be better if you go to him".

They went to the Prophet when the day dawned. Abu Zar heard the Prophet and embraced Islam. He said, "I shall recite this Kalima among the infidels, with a loud voice." He went to the Ka'ba and said loudly, "I stand witness to recite: There is no divinity except the Divinity of God, and Muhammad is God's Prophet." The infidels heard him saying that, rushed to him and gave him a sound beating. Hazrat Abbas came hurriedly to that place and saved him. He asked the Quresh, " Don't you know that he is from Ghiffari tribe, and the route of your trade is through their dwellings." Then they left him. The next day he came to the Ka'ba again and in a still louder voice rehearsed the same Kalima. The infidels rushed towards him and beat him. Again Hazrat Abbas came to his rescue. The intoxicated Abu Zar, with the nectar of Faith could not be removed from the Faith in One God.

TORTURE OF THE POOR

The Quresh witnessing increase in the number of Muslims day by day and the spread of Islam, took to the persecution of Muslims and the poor one were their prey. At noon, in the scorching heat of the sun the un-protected Muslims were made to lie on the burning sand and heavy stones were placed on their chests.

Besides, the Quresh threw hot sand on their bodies and branded them (Muslims) with red hot iron bars. Such were the atrocities which the early poor Muslims had to face, and among these poor persons were Bilal and Suhaib, slaves in the custody of the infidels. Not yet satisfied with the infliction of the sever torture of this kind, they tied a rope round the neck of Hazrat Bilal and handed it over to children to drag him in the streets of Makkah. But he went on reciting the Kalima Tayyiba.

Suhaib too was a slave. He had embraced Islam.

He was much beaten by the infidels that he became senseless. Khabbab b. Arat became Muslim. He also was persecuted in different ways, so much so that he was laid on burning coals and he was not spared till the fire extingueshed under his body.

Yasir and his son Ammar and his wife Sumiya were the poor inhabitants of Makkah. They embraced Islam. Yasir died during the persecution inflicted on him by the infidels. Abu Jahl hit Sumiya with a dagger that she too died there and then. Ammer was made to lie down on the burning sand of Arabia at noon, and was beaten to such a point that he lost his consciousness. Zunaira was another slave girl who had lost her eye sight by the beating of Abu Jahl.

There were many more such unfortunate souls who were persecuted at the hands of the infidels. Most of them were slaves, men and women. Hazrat Abu Bakr paid the price of Bilal to his owner and got him released. So he did for the sake of Amer, Lubina, Zunaira, Nahdiya and Umm Ubais. All of them were freed.

This was the condition of the poor. But the rich folk who had embraced Islam were in the grip of their relatives. When Hazrat Uthman embraced Islam, his uncle bound him with a string and beat him hard. Sa'd b. Zaid and his wife Fatima who was the sister of Hazrat Umar were bound by Umar with a string. Zubair embraced Islam and his uncle wrapped him in a mat and made smoke to enter his nostrils. Abdulla b. Masood embraced Islam, and recited the holy Quran in the Ka'ba. The infidels seized him and beat him hard.

What could the Muslims do? They could only complain it to the Prophet and ask him to pray to God for their peace and tranquility and safety. He used to console them and recited the stories of earlier Prophets. Whatever persecutions they

suffered they came to the Prophet who said, "The Sun of Truth cannot remain covered by the cloud of falsehood. A time will surely come when you will be victorious. Before you, a Prophet was cut by a saw. Some Prophets were tortured by taking off their skins. But they did not sever the Truth.

MIGRATION TO HABSHA

Leaving one place for another country or town is called migration. You have read that Arabia is situated on the bank of a sea. Hejaz is situated on the shore of Red Sea. On the other side of the place is a country known as Habsha in Africa. The Christian king of that place was a kind and righteous person. When the persecutions of Muslims were at their height in the fifth year of Prophethood, eleven men and four women left for Habsha in a boat, with the permission of the holy Prophet.

The king of Habsha was known as Najjashi. He kept the Muslims in peace and provided them with all sorts of comforts. The Quresh came to know of it and so sent two envoys to the king that their criminals may be returned to them. The king called the Muslims who apprised him of the whole happening. Hazrat Jaffar, Hazrat Ali's brother and Muslims' representative, went to the king and said:

> "O King! We were ignorants, worshipped idols, ate the dead, committed every sort of evil, tortured our neighbours, brother persecuted his brother and the strong devoured the weak. At such a time, a man was born whose saintlihood, truthfulness and trustworthiness was known to us all. He invited us to the True Faith that we may leave of idol worship, speak the truth, be not cruel, eat not the wealth of the orphans,be good to our neighbours, slander not pious women, offer our prayers,keep fasts, pay alms.

We have accepted him as a Prothet of God, and have acted upon his advice. This is the crime which we have committed and our people have become our enemies. They compel us to revert to the same paganism and ignorant life and leave the True Path of bliss and benediction."

Najjashi said,"Recite some Verses from the Book which has been revealed on your Prophet. Hazrat Jaffer recited some of the Verses from the Chapter 'Mary'. Najjashi was so much moved and influenced that drops of tears trailed down from his eyes. He said,"By God! These Verses and the Bible are from the same source, the Lamp." Thereafter he addressed to the Quresh, "You go back. I cannot handover these oppressed people to you.

IN SHA'B ABI TALIB

The Quresh after eating a humble pie in the court of Najjashi went back. In the seventh year of Prophethood, they assembled together and made a pact to baycott with the members of the Bani Hashim. None should transact marriage with them, nor transact businesss with them, nor give them anything to eat or drink, and writing this agreement hung it at the door of the Ka'ba. Abu Talib took all the people of the family to Sha'b Abi Talib. Other Muslims too took their shelter. They used to eat grass, and boiled skins. The children used to weep bitterly. Hazrat Bilal used to bring something to eat for the Prophet hiding it under his armpits. The infidels had been happy to see the Muslims in such a wretched condition. They had to remain in this condition for three years. The cruel people's hearts did not move. But time came when they had to remove the agreement from the Ka'ba building.

DEATH OF ABU TALIB & KHUDIJA

It was the tenth year of the Prophethood. The

Muslims came back from Sha'b Abi Talib. A few days thereafter the Prophet's uncle Abu Talib breathed his last. The sorrowful days had not yet passed, when Hazrat Khudija, the wife of the Prophet, also died. It was a grievous period for the Prophet and for the Muslims as well. The visible helpers were now gone. Blessed souls were they!

ATROCITIES ON THE PROPHET

In the presence of Hazrat Abu Talib and Hazrat Khudija, the infidels could not dare to persecute the Prophet. After their death the field seemed to them quite clear and so they diverted their arrows towards the person of the Prophet. As he was once going on his way, an unknown person threw some dust on his head. In the same condition he came home. His daughter brought some water and washed his head with it. She was weeping throughout after looking at the face of her father who said,"O ye the love of your father! weep not. God will never leave your father in such a state."

Once the Prophet was offering his prayers in the Ka'ba courtyard. The Quresh chiefs were there in a huge assembly. Seeing him in prayers, they said, "Is there anyone who could bring the stomach of a camel and put it on his head." One of the mischievous persons did this heinous act. Now due to the heavy weight of the material, the Prophet's back was pressed. His daughter Fatima was informed of it by some person. She came there and threw away the rubbish aside after lifting it from the back of her father.

Once another mischievous infidel threw a sheet of cloth round the Prophet's neck and wanted to strangulate him, when Hazrat Abu Bakr happened to come there and saved him, To the infidel he said,"Do you want to kill a person only for the reason that he says,'My Lord is God".

JOURNEY TO TAEF

Taef is a fertile and green land at a distance of forty miles from Makkah. The Prophet planned to visit that place after calculating the adverse conditions in his own city, perhaps he might impart the Message to the wealthy and influential persons of that town. He took Zaid b. Harith with him. He invited the people to the new Faith, but alas! instead of accepting blessedness of the Faith, they asked the street urchins to torture and torment him. The children standing on both sides of his way which he was traversing, pelted stones at him and he was seriously wounded. His feet were bleeding. He had to sit down due to the severe pain of his wounds, here and there, but the children did not leave him. They made him stand up with their support and again pelted stones at him. Tired as he was he had to sit for some rest till he took refuge in a garden. What a helpless condition that was! An angel came to him and gave him God's Message:

> "O ye the Prophet of God! If ye so desire that the people of Teaf may be crushed by throwing a mountain on them, speak."

He prayed:

> "Let this not be done. Perhaps some persons from their generation may embrace Islam."

VISITING TRIBES

This set back at Taef did not tell upon his determination to pursue his Mission. He thought of going to a tribe to convey the Message to them. Also he thought of the best occasion for this purpose the time of Hajj when people from far and near reached Makkah. And they stayed there for many days. Fairs were held near Makkah and people assembled there for enjoyment. The Prophet visited

every tribe and conveyed the Message of his Lord to them by reciting Verses from the holy Quran that reached the ears of various tribes.

AUS AND KHAZRIJ IN ISLAM

Aus and Khazrij were two tribes living in Yathrib.They had settled there for a sufficient long time. Agriculture was their profession. Nearby lived Jews who were traders and money lenders. They used to lend money on interest to various people and received their amounts with severity. These tribes were always at war with one another, and the Jews ruled over them due to their wealth and money lending to them. These tribes had been ruined due to their mutual rivalries and wars and also by paying the never ending debts to the Jews.

it had been mentioned in the sacred Book of the Jews that a Prophet would come. This topic was discussed in their assemblies most often. These words had come into the ears of Aus and Khazrij. In the tenth year of Prophethood, some people of both the tribes went to Makkah. The Prophet met them at Aqbah. He recited the message of the Lord to them. The People looked at one another with astonishment and said,"He seems to be the same Prophet. It may not happen that the Jews may take the advantage." After saying this all the six men embraced Islam.

Next year, twelve persons of these tribes visited Makkah.They met the Prophet and desired some missionaries to be sent alongwith them for teaching Islam to their people. They may address the people as well. The holy Prophet selected Mas'b b.Umair who was the grand son of Abd Manaf. He had embraced Islam in the the early period of the Faith. He accompanied those people to Yathrib. He succeeded to spread the seed of Islam in almost every house and many people embraced Islam. In one year their number had much increased.

BAIT-E-AQBAH

Next year during the Hajj season, seventytwo persons came from Yathrib to the Prophet and in secrecy became his followers. At that time he was accompained by his uncle Abbas, though the latter had not yet embraced Islam. But he loved his nephew. He said to them,"Mohammad (Peace be upon him), is much respected in his family. We have been helping him against his enemies. Now he wants to go to you. If you can stand by him till death, it is reasonable, otherwise you give us the answer right now." One of the Yathrib chiefs said, "We have grown up under the shade of swords." He had hardly said these words when another person Abul Haisam spoke, "O Ye the Prophet of God! We have contacts with the Jews. After this fellowship our relation with the Jews will be cut off. It may not happen that with the increase of your strength you may leave us and go back to Makkah." The Prophet smilingly said, "Your blood is my blood. You are mine and I am yours." Thereafter he sought twelve persons out of them, to be the chiefs and their names were given by them after consultation among them, nine belonged to Khazrij and three to Aus tribe.

MIGRATION

MEDINA AND ANSAR

Muslims had a peaceful dwelling in Yashrib, so the Prophet permitted the other Muslims to migrate to that city. By and by the Muslims of Makkah migrated to Yathrib till in the end the Prophet himself wished to move to that city. The Quresh got the wind of it and consulted each other. They decided to kill the Prophet. For this purpose one person from each tribe was taken and all of them were asked to attack the Prophet while he was asleep. God informed him of the planning of the Quresh.

The Makkans were deadly against the religion of the Prophet but they relied upon as trustworthy and true. He had with him the trust of many persons and families. He handed over the whole trust to Hazrat Ali to give back to the owners of it and asked him to sleep on his bed during that night. After paying back the trusts, he should join them at Yathrib. Hazrat Ali obeyed him and reclined on the bed of the Prophet. The Quresh had besieged the house till morning. They were surprised to know that it was Ali b. Abi Talib on the bed of the Prophet.

The holy Prophet and Hazrat Abu Bakr had consulted each other before hand on this migration. Both of them went out of their houses and hid themselves in a cave known as Thaur. Next morning the infidels began their search for them and in their attempts they reached near the mouth of the Thaur cave. Hazrat Abu Bakr was frightened and

said," O ye the Prophet of God! The enemies are so near that if they look towards their feet, we shall be visible to them." But the Prophet was content as usual. He said, "Don't be frightened, God is with us."

The Prophet and Hazrat Abu Bakr remained in that cave for three days. On the third day, Hazrat Abu Bakr's son named Abdullah came there at night time and told them about the planning of the Makkans. After the passage of some nigth time, Hazrat Abu Bakr's slave used to drive goats to that place and they drank their milk.

On the fourth day, they came out of the cave and took to their journey for a day.The next day they had rest at the foot of a hill. A shepherd was grazing his flock. Abu Bakr took some milk from him and brought it to the Prophet who drank it. They marched ahead. In the meantime the Quresh had publicised that whoso arrested Mohammad, peace be upon him, or Abu Bakr, he would be rewarded with one hundred camels. Saraqa b. Jo'sham, a handsome soldier, hearing this reward,put on his weapons and rode on his horse. He reached near the hillock only when the Prophet and Hazrat Abu Bakr had just left that place. He saw them going. He wanted to spur the horse and reach them, but the horse tumbled down. He took out the arrows for ogary and accoding to their custom sought answer for good and bad result. In negative was the answer. Again he spurred the horse and now it went knee deep into the ground. Then he was frightened and thought that that was a different, matter altogether. He requested the Prophet,"Bless me with shelter and peace." 'Yes' was the response by the merciful.

MEDINA

Medina in Arabic means a city. Yathrib was known

as Medinat-un-Nabi after the coming of the Prophet to that city. Now it is known as Medina.

The Medinites had come to know of the arrival of the Prophet and every individual was waiting for him. The children were happy in the streets shouting,"Our Prophet is coming"; small girls on house tops were singing sweet songs. The youth of Medina were fully armed and had come out of Medina to receive the Prophet. All of them had been waiting for long. One day when they had just returned home, a Jew saw a small caravan and shouted,"O ye people! He is coming for whom you had been waiting for so long." Hearing these words the whole town echoed with "God is Great." The Muslims came out of their houses and were fully armed. It was the 8th Rabiul Awwal and 13th year of the Prophethood.

THE FIRST MOSQUE

Three miles out of Medina there was a scanty population which was known as Aliya and Qaba. Many Mulsims used to live there. Qalthum ibn Hadam was their chief. The Prophet was his guest for fourteen days. Hazrat Ali had also reached there. He stayed there with the Prophet. Here the Prophet laid the foundation of a small mosque known as Masjid-e-Qaba.

FIRST JUMMA PRAYER

After fourteen days the Prophet left for Medina. It was Friday.Time for prayer had approached, as they were moving towards the city through the Mohalla of Bani Salam. The first Juma prayer was offered. The Prophet acted as the Imam of the Prayer. He gave a sermon before the Prayer. It was such a sermon that whoso heard it took its effect to the core of his heart.

ENTERED MEDINA

The Prophet alongwith the Medinites, moved towards the city. Bani Najjar fully equipped with weapons had come to receive him. They took him under their protection to enter Medina. From Qaba to Medina the elites from every tribe were standing on either side of the road. Whatever tribe he came across said,"O ye the Prophet of God! This house, this wealth and property, this life is at your disposal." He thanked them all and invoked God to shower His mercy on them. The city was now very near. The Muslims were filled with zealousness and earnestness and the women-folk had come on their house-tops to greet the Prophet. They sang song on his arrival:

The full moon of fourteenth has arisen,

From the valley of the Wada;

On us incumbent to thank God,

Till people pray to their Lord."

The daughters of Bani Najjar were the Prophet's relatives from the side of his mother. They too were beating small hand-drums and were also singing.

The present site of the Masjid Nabvi belonged to Abu Ayub Ansari. He came of Najjar clan. The Prophet was riding a she-camel. Every one wished the Prophet to be his guest of honour, so he tried to check the animal at his residence. The Prophet said to them,"Let the camel have its own way. It will stop where God wills me to stay." The animal sat down when it reached the house of Ayub Ansari. He was much pleased. His joy had no bounds. Now the Prophet was his guest. He provided every comfort and ease for the Prophet and the Prophet remained there for seven months.

ANSARS

Ansar is an Arabic word that means the helphers. The Muslims of Medina helped the Muslim emigrants who came as refugees to that town. They were in a very distressed condition, and the people of Medina helped them financially and provided them accommodation and so God named them Ansar. Since that day they are called Ansars. And the refugees were termed as Muhajirs. The Ansars had made all adequate arrangements for the residence of their Makkan brethren, even transferred to them the share from their own property, took them in their business. After thirteen years this was the first occasion when Muslims heaved a sigh of relief, peace and content.

MASJID NABVI CONSTRUCTED

The Medinites had to contruct a mosque first. Quite adjacent to the place where the Prophet was staying, there was a plot of land belonging to two orphans of Najjar tribe. The Prophet liked this place. The orphans wanted to give it free to the Prophet for the construction of a mosque, but the Prophet made an Ansar to pay for it and the construction started. Who were the masons and labourers? The Prophet and the Companions. Mud walls were erected and the roof was made of the date-palm stems and its leaves. This was the first Masjid-i-Nabvi.

Some quarters were constructed near the mosque for the residence of the Prophets,his duaghter Fathima and his wives,Hazrat Aisha and Hazrat Sauda.

PEOPLE OF SUFFA

Suffa is an Arabic word which means a raised platform. It was built in the courtyard of the

Mosque. This was the residential place for the Muslims who had no shelter. They collected wood from the forest in the day time and sold it in the market. Thus they lived their lives. At night they used to learn how to read and write. Also, they gained religious knowoledge. Most of the time they remained with the Prophet and whatever they heard from him, they learnt it by heart. Whenever there was any urgency for deputing a Muslim missionary, for the spread of Islam and teaching the tenets of Islam, Companions from amongst these people were despatched.

PERFECTION OF PRAYER

There had been no peace at Makkah. The Muslims could not offer their prayers openly without risking their lives. So there was a prayer of only two-rakat. In the peaceful environment of Medina they were free to practise their religion. The number of rakat was increased from two to four for afternoon and late-afternoon prayers, three rakat in the evening and two for the dawn prayer. Two rakat for the morning are only due to the reason that there is an injunction to recite long Verses in that prayer.

For inviting the Muslims to prayers, it was essential that there must be some sign or signal for it. The Hindus have their horns, the Christians ring bell in the Churches, and the Jews use Qarna. Islam ignored all these methods which were vain practices, and gave Adhan for the purpose. A person used to stand up in the mosque and recited Adhan loudly that the Muslims could hear it and come to the mosque for offering their prayer of that time. How sweet are the words of the Adhan!

> **God is Great, God is Great,** I testify that there is One God and no other God. And I testify that Mohammad is His Envoy, ... etc.etc.

Juma prayer could not be held at Makkah, and here there was an opportunity for the Muslims to offer this prayer in congregation. The first Imam was Mus'ab b. Umair who was despatched by the Prophet from Makkah. He introduced Juma prayer in Medina. When the Prophet came there, after staying a few days at Qaba, he offered Juma Congregation prayer. He delivered a sermon first and then offered the two-rakat Juma prayer.

QIBLA

All the Muslims should face towards the same direction and this direction is known as Qibla. The Jews faced towards Baitul Maqdas the prayer-house which had been consturcted by the Prophets, David and Solomon. This had been the Qibla of the Arabs, for it was the mosque built by Hazrat Abraham. The holy Prophet used to stand facing Ka'ba in such a way that Baitul Maqdas was also on the same direction. The conditions changed as soon as the Muslims came to Medina. On one side of the Ka'ba was Medina, and on the other was Baitul Maqdas. Only one of these could be reckoned as a Qibla. So, after sixteen years he was enjoined by God to change the direction of the Qibla towards the Mosque of Abraham, i.e. Ka'ba, because that was the first House of God on this earth.

BROTHERHOOD

One or two individuals from each family residing in Makkah had embraced Islam. As they left for Medina they had to leave everything, their wealth and belongings. The Prophet united the refugees and the Ansar in such a wonderful manner that one Muahjir became the brother of the Ansar. They truned out such fast brothers that their relation became more stronger than their actual ones born of the same womb. The Ansar shared their goods, wealth and belongings with the Muhajirs and took them as partners in their own business.

PACTS WITH JEWS

Prior to the Prophet's arrival in Medina, the Aus and Khazrij tribes had been tired of their wars and they wanted to declare Abdullah b. Ubai Salool as their king, for he was a wealthy person. The Jews were also there, their profession was trade and commerce. They were known as the Traders of Hejaz. They were money-lenders as well. Their business extended from Medina to Syrian borders. They considered themslves to be the rulers of that area in view of their wealth and influence. Only for their own interest they at one time sided the Aus tribe and then the other side, so as to weaken them and have their hold stronger on these two tribes.

The Jews did not oppose the Prophet in the early days, just after he had arrived in Medina. Perhaps, they might have thought that he had brought a religion which was more or less quite similar to their own. Viewing with great interest and concern, a wave of dissatisfaction and peaceless conditions in Medina, he was obliged to have some sort of agreement with them that both of them, the Muslims and the Jews, may live in an environment of peace. They will practise their religion in an atmosphere of calmness and would unitedly face the invaders from outside. So the Prophet had an agreement or pact with the Jews. The Jews were asked to make a firm promise, but after a few days they saw that Muslims were increasing strength and population and their own strength would comparatively become weaker, and thus the Jews grew jeolous of the Muslims.

Abdullah b. Ubai had thought that if Mohammad, peace be upon him, had not come to Medina, he might have been declared the king of that region. Although he and his associates could not openly declare their minds, but in their heart of hearts

they were against the Muslims and leaned towards the Jews. Such people are known as hypocrites.

MAKKAN INTRIGUES

The Makkans had confiscated all the property etc. belonging to the Muslims who had migrated to Medina and had banned the entry of Muslims to visit Ka'ba and to perform Hajj. If anyone had dared to go there, it was never without risking his life. They did not allow the poor Muslims to go out of Makkah and for this purpose they had posted some persons at various places.

The Makkans came to know of the increasing strength of the Muslims in Medina, and thus they started their correspondence with the Jews of Medina and the hypocrites living in Medina itself. Thereafter, under a well calculated scheme, they sent a message to the hypocrites and the Jews showing their abhorrence about the shelter of the Muslims in Medina and pleaded that the Jews etc had provided the Muslims with shelter and those men were their criminals. And they said that it would be better if they were thrown out of their territory, otherwise the Makkans would raid them.

ENEMIES OF MUSLIMS

Muslims had only one class of enemy at Makkah i.e. the infidels. In Medina there appeared three enemies, such as, Makkan infidels, hypocrites of Medina and the Jews of Hejaz. The Jews were occupying a high position and had their sway over the territory because they were wealthy people and most of the inhabitants were under the burdan of their debts. The whole wealth of Arabia was in their custody. In a way, they had become the rulers of the produce of the cultivators and labourers of Arabia. The whole business and trade were in their hands. In view of this they considered

themselves to be the lords of the area. Their intrigues and compound interest had gripped hard the people of the region and the inhabitants could hardly speak against the Jews. And to stand against them was to invite a grave danger to their lives and property. Now the Jews, after having a little correspondence with the Quresh of Makkah stood against the holy Prophet and also against the welfare of the Muslim dwellers. The Muslims had to get rid of these three dreadful enemies for which serious planning was essential.

BEHAVIOUR WITH HYPOCRITES

The hypocrites appeared to be Muslims from their appearance and also their words they spoke to other Muslims. They did not oppose the Muslims outwardly or in the public. Even if they were known to the Prophet, of their intrigues and hypocricy, the Prophet did not say any word against them, but made the Muslims to remain cautious of them. Also they were not to be dragged into the enemy camp to increase the strength of the enemies. He gave them a good and merciful treatment and did not question about their anti-Muslim secret activities. It was merely for the reason that they might perhaps embrace Islam at any stage. Once a Muslim had sought the permission of the Prophet to kill some of the hypocrites, and he replied,"No.Do you want the people to say that I got my own poeple killed." Then the Prophet said, "Whoso recites Kalima, 'There is no divinity except the Divinity of God, and Mohammad is God's Envoy-Prophet', he is reckoned as a Muslim. His inner-self is the concern of God."

When Abdulla b. Ubai, the chief of the hypocrites, died, the holy Prophet, on the request of Abdullah's son, gave his own shirt for putting on his body. Many of the Muslims raised their voices against it, but he did not agree to their proposal not to give his shirt for the hypocrite. The Prophet offered his funeral prayer as well.

Once the Prophet was riding his ass and was passing through the Mohalla of Banu Harith. On the way some Muslims, some Jews and some hypocrites were sitting together. Abdulla b. Ubai was also amongst them. As the ass passed, some dust rose from the ground under the hoofs of the ass as it passed. Abdulla uttered some words of hatred, "Don't make the dust rise."Without caring for the words, the Prophet greeted the gathering and told them some commandments of God. Abdulla said,"O ye! I don't like it. Even if your words are true, don't tell us anything any further. Speak such things to him, who comes to you." Muslims became angry on this but the Prophet consoled them with his sweet words.

The hypocrites knew everything about the Muslims. The Prophet asked the Muslims to beware of them. Secret must be kept concealed from them. Muslims were asked not to rely upon them, nor should they be befriended. This group of hypocrites vanished automatically after the supremacy of Islam in the whole of Arabia.

DEFENDING AGAINST MAKKANS

The Makkans were best in wielding the swords, and so every step had to be taken to defend the Muslims from their sway. The Quresh had withheld the Muslims who were poor and helpless and they had been kept as prisoners at Makkah. The Muslims of Medina were not allowed to enter Makkah, nor were permitted to perform Hajj or Umra although the sanctuary was for all the Arabs and no individual or a clan or tribe had the authority to be its Master. In order to bring home to the Makkans, the Prophet planned to frighten their businessmen who used to have their trade through suburbs of Medina and went to Syria. The scouts were deputed by the Prophet, in twos or in a group of more than two Muslims. The Prophet's intention was only that the Makkans may come to some understanding and have a pact or agreement that they may be allowed to visit the Ka'ba and perform Hajj or Umra witout any restriction. This was the only aim and nothing else. So he had planned for despatching the scouts to different places to frighten the caravans of Makkah. The Makkans were so obstinate that they did not come to any compromise, and their hatred went on increasing day by day. The Makkans were adamant and obstinate. The Muslims carried on their planning without fear but now with vigour. Medina is situated in-between Syria and Hejaz and the Makkan could not change their trade route. They had to pass through that area.

The Prophet, fearing that the tribes living in the suburbs may not take the side of the Makkans, went to them for a peace pact. He visited almost all the places nearby and succeeded to have some peace pacts with all of them, such as: Juhnia tribe and Zamara tribe.

The Makkans became infuriated to notice that the sphere of the Prophet's activities had developed and so they thought of giving his mission a death blow. A wealthy person of Makkah named Karz b. Jabir Fehri raided a grazing land of Medina and went away taking some camels of the Prophet. The Muslims chased him, but he had run away.

Three months after this happening, the Prophet alongwith two hundred Mujahids reached the Madlaj tribe and had a peace pact with them. After a couple of days, in Rajab, 2. A.H., the Prophet despatched twelve Mujahids to Nakhla valley and gave them a sealed letter to open it after two days. On the appointed day they opened the letter which stated, "Stay at Nakhla, watch the Quresh intentions and then inform me." By chance some Makkans who had gone to Syria on a business trip were returning home with their merchandise. The Muslims without the Prophet's permission, attacked the caravan. Amer b. Hazarene was killed and two were arrested. The caravan was plundered. The Prophet, on hearing this incident, expressed his displeasure and said, "I did not ask you to do like that. You have inflamed the war." The Prophet returned all the belongings of the caravan to them. The man who died was a friend of some chief of a tribe. The two persons who were arrested were the grandsons of another chief. This infuriated the Makkans.

BADR CAMPAIGN

The Makkans took to revenge for the incident occurred at Nakhla. Its result was serious war,

for which the Quresh needed enough money. They opened a fund and collected a huge amount for the purpose and sent a caravan to Syria. About two and a half month after, in the Month of Ramadhan 2 A.H., the Makkan caravan had returned from Syria. The Makkans got the rumour that their caravan was plundered by the Muslims and they rushed to the spot with one thousand strongs. The Prophet coming to know of their arrival at the place marched to the same spot. He was accompanied with a few Mujahids. And the caravan had reached Makkah safe and sound. But the Makkans said, " We shall celebrate this occasion of the safe arrival of the caravan only after reaching Badr. We shall have dances, enjoy on wine and meat etc." Badr is name of a village famous for its yearly festival.

The Prophet first of all camped only at a mile's distance from Medina. The children were sent back to the city. As the hypocrites and the Jews were the source of constant danger and fear for the Muslims of Medina, he made Abu Lubana, a Companion, as an Amir of Medina and sent him back to the city for its protection against any eventuality that may occur in his absence, from any source. He despatched two scouts to have a report about the movement of the Quresh. When they reached Badr, the informer gave him the news that the Quresh had come to the other side of the valley. So the Prophet camped at the same place where they had stopped.

Both the forces were stationed at their respective places. The Muslims had a good time for rest, but the Prophet throughout the whole night prayed to Allah for victory. He invited the Muslims for the Dawn Prayer and thereafter gave a sermon on Jehad. This was the first Muslim force jumping into a battle against the infidels. A kind-hearted Quresh thought of avoiding the war and to decide

the matter after paying the blood money for Ibn Hazrmey to his relatives. Atba a Quresh chief and a friend of Hazrmey was prepared to accept this decision but Abu Jehl did not agree to it.

Both the armies were standing against each other. On one side there were one thousand strongs fully armed with weapons but on the other side were three hundred and thirteen Muslims. The Muslims had scanty weapons with them, but they had the force of Faith and the Mercy of the Merciful God. The fire of Faith in them had encouraged them as it was burning within their tender hearts. The Prophet, under the shade of a hut, had been invoking God for victory over the Quresh. He was praying,

> O Lord! If these few Muslims who worship Thee, die in this battle field today, then none shall be left thereafter to worship Thee."

The war started. First of all Amer the brother of Hazrmey, advanced. A slave Muslim came out to combat him. And was killed. Atba, the chief Quresh tribe came out with a great pomp and show. Alongwith him stepped Walid and Shaiba. From the side of Muslims three Ansars advanced. Atba asked their names and genealogy. When he came to know that they belonged to Medina, he shouted, "Mohammad! They are not good match for us." The Prophet called them back and deputed Hazrat Hamza, Hazrat Ali and Hazrat Ubaida to fight the Makkan infidels. The war began. Atba was killed by Hazrat Hamza; Hazrat Ali killed Walid, and Ubaida was wounded by Shaiba. Hazrat Ali moving forward killed Shaiba. Hazrat Zubair came against Saeed b. Aas, and killed him with a single blow of his spear. Now the battle became furious. The people of Medina were aware of the Makkans, intrigues and the enmity of Abu Jahl. Two Ansar

young boys came out in search of him and securing proper information, attacked him and lo! there was the head off from his body. Abu Jahl was now finished.

The Quresh took to heels after the death of Atba and Abu Jahl and Muslim began to seize them. Seventy big landlords of Makkah were killed in this campaign, and the same number of infidels were arrested by Muslims. On the side of Muslims only fourteen Companions fell martyrs. It is surprising that 313 persons not properly equipped with war material defeated the big force of one thousand strongs fully equipped with all kinds of weapons. Really it was a war between Truth and Falsehood, between Light and Darkness. The darkness disappeared and the light prevailed.

TREATMENT TO ENEMIES

The Muslims gave best treatment to the prisoners of Badr Campaign. They fed them with good food, but themselves lived on dates. They provided the prisoners with clothes, etc. Among the prisoners was a person named Suhail b. Umar, who was a great orator. He used to deliver speeches to the infidels against Islam and Muslims, for instigation against them. Some of the Companions said, "O ye the Prophet of God! Get the teeth out of the mouth of Suhail that he may not have the capacity to speak thereafter." The Prophet did not like that suggestion and said, "If I deform any part of his body, God will deform, in exchange, a part of my body, even if I am a Prophet." Some sentimental Companions wanted that the Amir of the other party may pay the sinews of war and those who were poor but literate should teach the children of Muslims; and those who were totally ignorant, were set free in the name of God.

Victory in the Badr Campaign transformed the

fortune of the Muslims. Now they were not only the preachers of the religion with a government of their own but a growing political movement to construct a big, strong and regular state out of the hundreds of smaller states. Now they had in view the Roman and the Byzantine Empires and then to create a government based on justice and equity and quality of brotherhood.

The Quresh might be shattered. Prominent leaders of Makkah had been killed. Now Abu Sufiyan had become the leader of the Makkans. The Badr Campaign had made them feel that the scale of the Muslims was not very light. The Jews too were filled with fear and they thought of the growing power of Muslims as a constant threat to them. They also thought that if this power was not subdued, their own future would be dark.

REVENGE OF BADR CAMPAIGN

The Badr Campaign had been initiated by the Makkans for the revenge of the Hazrmey. Now they thought of taking revenge of the Makkans who had been killed in the Badr Campaign. And their number was seventy. The Makkans had celebrated their death with dirges and they planned to crush the Muslims. Abu Sufyan, a rich man of Makkah, had uttered on oath that he would set aside every comfort and ease until the revenge was taken from the Muslims. Three months thereafter he took 200 camel riders with him and marched towards Medina. He had a secret understanding with the Jews that the later will provide him with the secrets of the Muslims of Medina. While going back to Makkah, Abu Sufyan killed a Muslim and put some houses of the Muslims on fire. The Muslims rushed after the raiders but they had escaped. This incident is known as Sawiq with the Campaign, because the associates of Abu Sufyan had brought Sawiq for their food and when

they were rushing back to their homes they dropped this weight on their way, for they feared that they would be caught by the chasing Muslims.

Now the Prophet thought of the Marriage of Hazrat Fatima. The ceremony was held. But it was very simple. It was a great reformation in the field of prevailing customs.

HAZRAT FATIMA'S MARRIAGE

She was the youngest daughter of the Prophet. He loved her most. She too loved him with the same sentiments. She was very much perturbed if there was any difficult situation for her father. She was an emblem of piety and righteousness. She had attained to puberty and was of eighteen years of age. Messages from chiefs poured in but he wanted to have a suitable partner for her. He could not select anyone except Hazrat Ali who had been nourished under the very care of the Prophet. Ali's request prior to its submission had already been accepted by the Prophet. When the Prophet asked Fatima about him (Ali) she kept quiet. It was the indication of her consent. When Ali was asked as to what did he have for the payment of the dowar he replied, "I have nothing with me." The Prophet said, "What has happened to your coat of mail, which you got in Badr Campaign?" He replied, "It is with me." He said it was quite sufficient for the dowar.

The reader might be thinking that the coat of mail was very costly. He would be surprised to know that it cost only one hundred and twenty five ruppees. The valour of Badr had in addition to that a goat skin and a Yemni sheet of cloth. This property was presented to the bride. A Companion gave his vacant house to this couple for residence and that was accepted by the Prophet.

The dowary of the beloved daughter consisted of a cot, a leather cushion filled with datepalm leaves, a goat skin, two parts of a handmill for grinding corn, and two earthen pots.

When the bride and the bridegroom went to their new dwelling the Prophet followed them. First he sought their permission standing at the gate of the house, when permitted, he entered the house, dipped both his hands in water he had procured from them, and then took them out after a while. He then sprinkled water on both of them, and said to his daughter, "I have given you in marriage to a person who is the best in the whole tribe." God is great. What a simple marriage! Nothing can be better than this example of marriage, which the Prophet presented before the Muslim community for their future guidance.

FASTS

This was the second commandment of worship after prayer. It was made obligatory during the month of Ramadhan that the Muslims should keep fasts during the whole month. It was this month when the holy Quran was revealed on the Prophet, in the Hira cave. So, the sanctity of this month must be preserved. This period must be passed as the Prophet lived in the Hira cave, i.e., nothing to eat and drink during the day. A Muslim must pray to Allah during the night time.

EID There is a festival in every Shariat for the enjoyment of the people. Islam prescribed it after the month of fasts on Shawal 1, and there are two rakats of Eid-prayer to be offered to God to express their gratefulness to Him. Alms are given to the deserving people for their assistance. This was the first occassion that the Prophet took all the Muslims in an open ground and delivered a sermon and explained to them the importance of 'Sadaqa'. Eid is the Manifestation of Muslims' yearly festival based on social equality and religious festivity.

UHUD CAMPAIGN

The fire flickering in the hearts of Makkans in revenge for the Badr loss, made Abu Sufyan to collect enough money from the citizens for a great war against the Muslims for their annihilation. Two Quresh poets were engaged to enflame this fire by reciting their poems. One of them was the same person who had been caught in the Badr Campaign and was released by the Priphet's kindness. These poets went from tribe to tribe and instigated the people to war against Muslims of Medina. The fire of war had been fanned to the extent that Makkans wanted. The Quresh women too encouraged the Quresh soldiers, among them was Abu Sufyan's wife, Hinda. Atba the father of Hinda, Jubair b. Mo'tim her uncle had been killed in Badr Campaign. She tried to flare up the Quresh against the Muslims. She hired a slave named Wahshi to kill Hazrat Hamza at the price of his freedom. And he had consented.

Such were the preparations in Makkah and nothing was still known in Medina. Hazrat Abbas the Prophet's uncle sent a quick rider to Medina

to inform the Prophet of the Makkan's planning. As soon as the messenger reached, the Quresh forces had reached Medina. The Prophet posted some guard for the protection of the city and some were given instructions for intelligence. The morning approached. He consulted his Companions who said that women-folk be sent out of the city to some fort, and men should stay behind to face the enemy, having support of the city walls. The leader of the hypocrites Abdulla b. Ubai suggested the same. The Muslim youths were boiling with anger. They laid stress on meeting the enemy out of Medina. The Prophet came home, put on the coat of mail and went back. Muslims followed him.

The Quresh had reached Medina. They had encamped at Uhud hills they encamped for two days. The third day was Friday and the Prophet offered Friday prayers and came out of the city with one thousand Companions. Three hundred personnel had allegiance to Abdullah hypocrite. He took his people back by saying, "Mohammad (peace be upon him) does not agree to my proposal." Only 700 hundred Mujahids were left behind, and one hundred out of them had their coats of mail.

Some youngsters had expressed their desire to take part in the war. They had expressed their sentiments. Rafe b. Khadij when told that he was too young to take part in this war, he tried to stand on his toes to look taller. It is true that the fire of life burns with the fuel of sentiments of the youth of the nation.

The Muslims stood by the side of the Uhud hills and arranged their army. There was a pass in the hills. Entry of the enemy was feared from that pass. So, the Prophet posted fifty archers to safeguard that pass. They had been instructed not to leave that pass in any case, even if the war seemed in their own favour.

The war began. The Quresh women were beating small drums and were singing dirges for the departed Makkans in the Badr Campaign. They were infusing enmity in their people against the Muslims. The Quresh column moved outside and Talha was carrying the flag. Hazrat Ali Murtaza marched forward and hit him hard with his sword. Talha died and fell down there and then. Then his son came forward. He too was killed, by Hazrat Hamza. Now the war took a furious turn and both the armies were attacking each other with the best of their strength. Swords, spears and other weapons were freely used. Hazrat Hamza, Hazrat Ali, Abu Dujana Ansari penetrated into the enemy ranks and went on killing their soldiers.

Hazrat Hamza had swords in both the hands and was killing the Makkans recklessly. Wahshi slave of Jubair, who had been promised freedom as price for killing Hazrat Hamza, got a chance to attack him as soon as he came in his range. The spear of the slave went into the body of Hazrat Hamza who wanted to attack the slave but could not hold himself and fell down as a martyr.

It was a queer war between Truth and Falsehood. The father was fighting against the son and son against his father. Hantala, a Companion asked the Prophet's permission to fight against his father but he was refused. In this war the Muslims were showing great courage and bravery. They were thrusting the enemy till the Quresh lost the ground. The Muslim began to plunder the enemies. The archers on the pass, left their place to take part in the plunder. The chief Abdullah b. Jubair had asked them not to leave the pass but they thought that the war was over and of their own came down the hills.

Khalid b. Walid was commanding the Quresh forces. He was the general of strategy. He took

notice of the pass and led his column of troops towards the pass and attacked Muslims from behind. Abdullah b. Jubair and his associates could not face the force of Khalid and fell martyrs. Now khalid moved further and attacked Muslims who were caught unaware. It was such a serious situation that Muslims could not know that who was the enemy or a Muslim. Some of them killed their own brotheren. Mus'ab b. Umair who resembled the Prophet was carrying the flag. He was killed by an infidel. The enemy shouts were in the air that the Prophet had died. The Muslims lost their spirit and were much disheartened. Their lines were deranged. The Makkans exerted full attack where the Prophet was standing. It was not difficult now for the infidels to reach that place. There were only eleven patriot Mujahids around the Prophet guarding him from enemy attacks. They were : Hazrat Ali, Hazrat Abu Bakr, Hazrat Sa'ad b. Abi Waqas, Hazrat Zubair and Hazrat Talha from amongst the Muhajirs and Abu Dujana from amongst the Ansars. Other companions did not know the Prophet's place at the moment. A Companion from a distance recognised the Prophet and shouted, 'O Muslims! Here is the Prophet.' Now the Mujahids protected him from all sides. The infidels left every other side and concentrated their attack against the Prophet. The crowd went on increasing till Ali waved his Zulfiqar and enemies dispersed. This happened time and again. Seven Ansars died one after the other in this attack. Now Abu Dujana leaned towards the Prophet to save him from enemy attack and whatever arrow came, it struck against his back. Talha received the attacks of sword on his hands. Hazrat Sa'ad was shooting arrows from this side on the infidels. The Prophet's face was shielded by the shield of Abu Talha. The Prohet wanted to see the Muslims fighting, and he was requested not to raise his head for fear of any arrow, spear or sword. In the meantime a Quresh rushed forward and struck the Prophet with a

sword which broke two rings of his coat of mail, and these pierced into his Jaws. Umm Ammar, hit him hard and it remained sticking into it. An infidel threw a stone with a great force which struck against the Prophet's face. It broke two of his teeth. At this attack a sentence came on his lips which will ever glitter in the whole world till eternity. It was, "O God! Forgive my people! They are ignorants."

The Prophet came up the mountain. Abu Sufyan had seen him. and tried to follow the Muslims, but Hazrat Amer and other Companions threw stones at him and he could not approach them. He fell down the hill and left them. He sought the help of the image of the 'Habol'. Hazrat Umar uttered "ALLAHO AKBAR" with a loud voice.

The rumour of the Prophet's death had spread throughout Medina. Hazrat Fatima could not help reaching his father. She saw blood flowing from his face. Hazrat Ali brought water and she went on washing the wound. But the blood did not stop. They burnt a piece of mat, put its ashes in the wound and thus the blood stopped flowing.

Seventy Muslims had fallen martyrs in this war. Hazrat Hamza was one of the great Companions. The Prophet had felt it much. But he was patient. He simply said, "Ah! There is none to weep at Hamza's death!" The Ansars heard it. They called their women to weep for him. The Prophet then expressed his gratitude for them. It is not lawful for men to weep.

The Quresh women, especially the wife of Abu Sufyan, had disgraced the corps of Muslims who fell martyrs in the war. She had cut the noses, ears, etc., and made garlands and put it round the necks of women. Hinda, Abu Sufyan's wife cut the belly of Hazrat Hamza and took out its liver and chewed it hard, but she could not

devour it. They went up the hill and sang songs of victory over the Muslims that they had taken the revenge of their dead in the Badr Campaign.

The Muslims had kept safe their women-folk in the fort, for some fear expected from the Jews. The brave women were present in the theatre of war. Hazrat Fatima Zuhra was dressing her father's wounds. Hazrat Aisha, Hazrat Umm Saleet, Hazrat Umm Saleem, used to bring water in goat-skins carrying them on their shoulders and gave Muslims water to drink.

The Prophet's aunt and Hazrat Hamza's sister Hazrat Safia, after hearing the Muslim's defeat had come out of Medina. The Prophet called on her son Zubair and said to him, "She may not see the scattered parts of the body of Hazrat Hamza." He went to her and she said, "I have heard everything about my brother. But in the way of God this is not the highest sacrifice." When permitted she went to see the corps of her brother and looked at the scattered parts of the body of her brother. She recited, "Everything is for God and we too have to go to Him." Nothing else could come out of her lips.

There was an Ansari woman whose father, brother and husband had died in the Uhad war. She was much perturbed and marched out of her house. She went on hearing about the deaths of various Companions and also the three souls quite dear to her. She was much consoled when she came to the Prophet and saw him with her own eyes. She uttered with joy, "If you, O Prophet! are alive and safe, then there is no sorrow for us!"

Muslims did not possess so much quantity of cloth for the use of coffin even, for the martyrs. And the corpse of the first Imam and Missionary

of Islam Hazrat Mas'ab b. Umair was there lying unburried for the want of coffin. The cloth which was brought for his coffin was short. If the head was covered the feet became naked and if the feet were covered the head became naked. So the head was covered with the same cloth and some grass was placed on the feet to cover them. It was such a sad scene that whenever a Muslim remembered it, he could not help shedding his tears. The martyrs were laid to rest in the same condition without giving them any bath. They had suffered much at the hands of infidels and at last they were burried.

The Muslims had to suffer a great loss in the Uhud. It was not a complete defeat from the Military point of view. It was feared that Abu Sufiyan might not again attack them, so the Prophet deemed it essential to chase the enemy. There was a great wisdom in it that surrounding tribes may not construe that the Muslims had been broken down, and anyone could attack them. Although most of the Muslims were seriously wounded, but they marched with the Prophet after hearing God's command to follow him. Seventy Muslims offered their services for this purpose including Hazrat Abu Bakr and Hazrat Zubair.

Abu Sufiyan had traversed, a considerable distance. Then it crossed his mind that half of the work yet remained to be done. But a wealthy man of Kuza's Mu'bad who was inwardly with Muslims and favoured them, came to Makkah after hearing the defeat of Muslims, and went to Abu Sufiyan and said, "I understand that Mohammad (p.o.h.) with all weapons is chasing you, and now it will be difficult for you to face his forces." So Abu Sufiyan went to Makkah and then the Prophet reached Hamra and then left for Medina.

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ELIMINATION OF JEWISH DANGER

The Jews of Medina were the third great danger for Islam, because they were rich and commanded great influence in that region. They were traders and businessmen and excelled in war tactics much better than the Arabs. They had their habitation from Hejaz to Syria. They were infuential leaders in the whole of Arabia. They considered themselves above all the dwellers living in that area on account of religious matters, traditions, customs and rites, and the knowlege that they possessed. They were very powerful and strong in Medina and other cities and towns due their wealth, unity, strength and commerce. Every Arab in one way or the other, was related to them because of running under their debt. The Aus and Khazrij farmers and their labourers, whatever harvest they had from their crops, was usurped by these Jews. Almost all the property of the Arabs was mortgaged with them, so they (the Arabs) could not get the fruit of their labour.

The Quainqah was a Jewish tribe which dealt in gold and silver. It lived near Medina. Another Jewish tribe Banu Nazir and the third Bani Quraiza had also spread their business throughout Arabia. The whole Arab population was groaning under their debt. As they were the only masters of wealth and property, they used to advance painful and cruel conditions for extracting the Arabian produce, on their loans at high rates of interest. Not only the land and houses were mortgaged with them but also women and children of the Arabs were mortgaged.

When the Headquarter of the Muslims moved from Makkah to Medina, the Jews were first pleased to welcome them in Medina, because the Prophet spoke the same religion which had been mentioned

in their sacred Books, and that authenticated the earlier revealed books. The Jews hoped that the new movement would enhance their prestige and power. So they stepped forward to have peace pacts with Muslims, and that they would stand shoulder to shoulder with the Muslims in case of any eventuality or invasion from abroad. They had further thought that the new movement would be absorbed in them and the supremacy of the Jews would prevail everywhere and they would enjoy their leadership.

The Jews came to know within one year after the arrival of the Prophet in Medina, that the new movement was going to be a permanent force and if that power was not crushed in its early period, their own supremacy and commerce would be badly affected. Instead of appreciating the truth of the religion of Islam, the Jews tried to keep themselves away from the Muslims and raised objections on the very religion. There was no other course left for them except to embrace the religion of Islam, or if they wished to remain therein, turn into hypocrites. With Muslims they had favourable conversation and when they had meeting with the infidels they talked against Islam and the Muslims. They endeavoured to make the people hate and abhor Islam, but they could not succeed in their vain and vile attempt to oppose the teachings of Islam. The people who craved for peace and justice to prevail embraced Islam and some of them offered their whole wealth for the service of Islam.

Such was the state of affairs in Medina and its suburbs. As the signs of war began to appear between the Quresh and the Muslims of Medina. The Jews had the chance to have some dialogues with the Makkans which resulted in the Badr Campaign. The Muslim s' victory in Badr war was a signal of great danger for the very existence of the Jews who began to prepare themselves for any eventuality. When the Muslims saw the Jews making

extensive preparations for war the Muslims reminded them of the peace treaty which both the parties had signed for helping each other in case of any disturbance and raid from outside. But the Jews did not accept it. Instead they threatened the Muslims of dire consequences and said that the Jews would meet the same fate as that of the Quresh. The Jews said, "Don't take us as Quresh. They are not the people of war. We are in possession of all kinds of war weapons. We dwell in forts. It is not easy for you to be our rivals. We are not a soft morsel to be consumed by the Muslims."

The Jews were fully aware of the Prophet's strength in view of the two tribes of Aus and Khazrij. Now the Jews planned to have the friendship with these tribes, and used to sit with them and tried to take them to their own side against the Muslims, and also they endeavoured to put a wedge between the two tribes that they may annihilate each other, and Jews may derive benefit out of their extinction. The planning was quite evident to the Muslims and the tribes were not aware of it. So there came a stage when both the tribes were on the verge of fighting against each other that the Prophet came to know of it and made them understand the nefarious intrigue of Jews and conflict was peacefully averted by the intervention of the holy Prophet of Islam.

The hypocrites of Medina, too, had their connection with the Quresh and the Jews. Their chief Abdullah b. Ubai was always in touch with Banu Nuzair and Bani Quainqah who were renowned for their bravery and courage. But the Badr War had made them realise that the strength of Islam could never be curbed and overwhelmed. So they intended to gather more strength to eliminate Islam and Muslims for their own supremacy. They tore the pact to pieces and began to create mischief to harm the Muslims.

WAR WITH BANI QUAINQĀH (SHAWWAL, 2 A.H.)

In the month of Shawwal, 2 A.H. an unexpected happenig occurred which fanned the fire of war between the Jews and the Muslims. Once a Muslim woman went to the shop of a Jew, in the vicinity of Bani Quainqah. She was teased and tortured. A Muslim coming to know of it could not tolerate this misbehaviour to a Muslim woman, and he came out of his dwelling and killed the Jew who had insulted her. The Jews killed that Muslim. There was now an uprising of a revolt. The Muslims first made the Jews to understand their stand, but the Jews, who were drunk with strength and power of their weapons and wealth, did not come to any peaceful settlement with the Muslims. It therefore became essential for Muslims to first deal with this tribe of the Jews, otherwise there was every possibility of a great danger in the times to come, in case of a war with any outsider.

The Muslims declared war against the Bani Quainqah who closed the doors of the fort for fifteen days. Now Jews were frightened to see the ample force of the Muslims. They agreed to accept the decision of the Prophet. Abdullah b Ubai who was a partner of the Jews, said, "It would be a sufficient punishment for the Jews that they may leave this place and settle somewhere else." The Prophet agreed to this suggestion. The Jews left for Syria leaving land and property in Medina.

KILLING OF MUSLIM MISSIONARIES

The holy Prophet had brought with him a religion and faith and it was all Divine. It required no war, loot or arson. But the ignorant people of Arabia did not allow the Muslims to live in peace. It were the Quresh only in the beginning who opposed Islam. But now the fire went on spreading till it reached Najd. In such a condition, the Muslims

went on preaching and teaching Islam to the people. This faith had spread upto Yemen borders and in the territory of Bahrain as well.

During the month of Safar, 4 A.H. a wealthy person of Qilab tribe requested the Prophet to send some Muslim Missionaries alongwith him for the spread of Islam among the people of his tribe. The Prophet said,"I fear some danger from the Najd side." The man replied, "I stand surety for them." On this request the Prophet despatched seventy Ansar missionaries. As soon as the Muslims who were unarmed, reached the region of the Bani Saleem near the Maoona Well, Amer b. Tufail with the help of his people surrounded the Muslims, according to a definite planning, and killed all of them except one Muslim who returned to Medina. He told the whole happening to the Prophet.

In the same season some persons from 'Azal and Qarah came to the Prophet and said, " Our tribe has accepted Islam. You may please send some of the Missionaries to that place to teach the people of that place." The Prophet sent ten Muslims. When their caravan reached Rajee', the people of that tribe, 200 strongs in number, belonging to Bani Lahyan, surrounded those Muslims having no arms with them, and killed them by shooting arrows at them. The infidels had gone up to the hill and from there they shot poisonous arrows. All these Muslims died execpt two souls Khabeb and Zaid. These two were taken as prisoners. They were sold as slaves to the Quresh. Khabeb had killed Harith b. Amer in the Uhud Champaign, and thus the sons of Harith purchased him and hanged him to death. They took the revenge of the death of their father. Prior to his death Khabab had asked them to give him some time to offer tworakat prayer to his Lord and he was allowed. He prayed to God. From that period, it has become a custom to offer two rakat prayer before being killed. When he was hanged, he was neard reciting:

"As I am being killed in the way of Islam,
I care not for anything how I am killed."

Zaid was purchased by an other person, to be killed in the public. When the murderer came to his sight to kill him, Abu Sufiyan said," Speak the truth. If Mohammad (p.o.h.) were killed in your place, would you not be happy." He uttered, "By God! If I could save him by giving my life, even from a thorn under his feet, I shall feel myself proud of my sacrifice." Then the sword of the murderer fell on his neck and his soul departed from his body. God is Great. What sort of intoxication of Faith these Companions had drunk.

IBN ABI AL-HAQIQ CLAN

This was the fourth richest clan of the Jews. The high-up religious Jews used to get their pay and remunerations from this clan. They had been in the front row in the enmity of Islam. Ka'b b. Ashraf was the son-in-law of this tribe. His father was an Arab and his mother was a Jew. In him, he had the blood of Arabs and of the Jews as well. He used to lend money on interest to the Arabs and mortgaged their property, women and children, in exchange. He was much greived at the Badr Campaign. He was a poet as well. He had composed verses, of course poisonous, against Islam and Muslims, with particular reference to that occasion. Of his own he went to Makkah and met the Quresh and instigated them to rise in revenge against the Muslims. He offered his wealth for the purpose. He came back to Medina and composed derogatory poems of love and their-in mentioned the names of pious Muslim Women. An Ansari took it seriously and thus Muhammad b. Muslima, a Muslim, went there and killed him. This occurred in Rabiul Awwal, 3 A.H. The Jews, who were deadly against the Muslims, were Abu Rafe' Salam b. Abi alHaqiq, Kinana b. Rabee', Hayye b. Akhtab who was of Banu Nuzair.

BANI NUZAIR'S BANISHMENT

Bani Nuzair were the second powerful people of that tribe of the Jews. They contacted the Quresh and reported to them about the weak spots of the Muslims in Medina, It was against the agreement which they had transacted with the Muslims; and by that treaty they were bound to honour the pact that if any Muslim or a Jew of their clan was killed by any other person, the latter shall have to pay blood money for the murdered. Two persons of Bani Amer, due to some mistake, were killed by a Muslim, although they had been with them during the declaration by the Prophet. The Muslims had to pay the bloodmoney. They asked the people of Bani Nuzair to participate in the case; and for this purpose the Prophet himself went to the Jews. Apparently they seemed to having taken part in the meeting, but secretly they had managed to drop a heavy stone on the person of the Prophet from above the wall. The Prophet had come to know of their intrigue and all alone went back to Medina at once. (The Prophet had been informed by the angel Gabrael of this intrigue).

Banu Nuzair sent a message to the Prophet to come alongwith thirty men and they invite their religious leaders, and thus have a discourse. If they accepted the conditions, then Banu Nuzair would accept what Prophet might say. They would have no hesitation to accept the condition. The Prophet replied, "We cannot rely upon you unless you give us in writing in form of an agreement." They didn't accept it. The third tribe of Bani Quraiza was asked by the Prophet to have an agreement with him. That tribe accepted the offer. Now Banu Nuzair too accepted the conditions. The holy Prophet took three Companions with him and while he was on the way, he was informed (by Gabrael) that Jews were ready with unsheathed swords to assasinate him on his arrival. So he went back.

Banu Nuzair were the owner of big forts. They were proud on that account. The hypocrites of Medina were intriguing and had asked the Jews not to the Muslims in any case. Banu Quraiza would help them and the hypocrites too would help them with two thousand strongs who were 'ever ready for their assistance'

The Muslims came to know of the intrigue of the hypocrites and Jews and their collaborations. They marched against the Jews and besieged their fort for fifteen days. The Banu Nuzair decided to leave that place for good. They were allowed by the Prophet to go wherever they wanted to settle. They took away their belongings loading them on camels. Among those prominent Jews were Abu Rafe' Salam b. Abi al Haqiq, Kinan b. Rabi, Hayye b. Akhtab. They left for Khyber.

THE BATTLE OF KHANDAQ (Ditch)

Bani Nuzair had left Medina for Khyber. They spread the web of intrigues throughout Arabia against the Muslims. Some of the deputations of Jews went to Makkah and instigated the Quresh against the Muslims. They took the Ghatfan tribe on their side, promising them half the produce of Khaibar. Bani Asad were on their side. All these tribes united. Now they had an army of ten thousand strongs. They marched towards Medina.

The Prophet coming to know the arrival of the Quresh army, consulted his Companions in connection with the defence of Medina. Salman Farsi. who was an Iranian and was conversant with war planning,suggested,"This city is surrounded on three sides by houses, buildings and gardens. There is one side left for the raiders to attack through. So, to defend from this side, a trench should be dug that the enemy may not be able to enter the city." It was accepted by all.

The Prophet came out of city and he had with him 3000 Companions. They began to dig a trench. Within twenty days they completed the task. The holy Prophet along with the Companions had participated in the digging of the trench. Sometimes, they had to remain without food for days together. But their zest and enthusism did not weaken. They dug the trench with their hands and carried the earth on their backs to put it on the other side. Collectively they sang:

> "We have made promise with Muhammad (p.o.h.)
> We shall fight till, in our veins, is life."

The enemy approached. The coward hypocrites were afraid of the attack. They went back with some pretext and pretention. There was a third tribe of Banu Quraiza still living in the suburbs of Medina. This tribe was not true at heart. So a column of two hundred Muslims was kept aside to be on the look of these Jews that they may not play any mischief, while the Muslims were engaged with the Quresh in war. This tribe had not come openly against the Muslims. Their chief Hayye bin Akhtab had settled in Khaibar. He too had come along with his army to Makkah and from there to Medina. Banu Quraiza did not like to infringe the pact, for, they thought that the raiders would go back and they shall have to live among the Muslims. Even if they were assured that the whole of Arabia had stood up against the Muslims. But that was the best opportunity for them to side the Quresh in an attack. On this surety they too came forward to help the Quresh. Ghatfan and otherswere on the side of the Quresh. The infidels besieged Medina for twenty days and they could not find any way to enter the city. At a far off distance of the trench the width of it was smaller. The infidels made an attempt to enter the city through that small width by crossing it on their houses. Ammar

b. Wadd a brave Quresh. He crossed the trench. He was riding his horse. The sword Zulfiqar advanced towards him, and with a single strock of Zulfiqar he fell on the ground dead. 'God is Great' echoed and the victory of the Muslims was declared loudly.

It was a serious day. The enemies were pelting stones from all sides. The fort wherein the women-folk had been sheltered belonged to Banu Quraiza, who noticing Muslims busy in the war, tried to capture the fort. So a few Jews went up to the gate of the fort. Safia, Hazrat Zubair's mother and aunt of the Prophet, rushed to the spot and killed the Jew. She cut his head and threw it on the planes. The Banu Quraiza thought that there were Muslim soldiers in the fort and thus did not dare to come to that side again.

As the siege prolonged, the communication between the infidels diminished. The Ghatfan tribe wanted to loot Medina city and take away the agriculture produce. One of its leaders, who had secretly embraced Islam, went to the Quresh and the Jews separately and informed them of the dissensions that had been created within their own tribes. One night it so happened that a storm, most furious, blew away their tents and belongings including untensils. Their tents caught fire. As it was severe cold, the infidels began to shiver with cold and ran away.

This had disheartened the raiders. Banu Quraiza left them and returned to their fort. Ghatfan also went to their own place of residence. The Quresh had been left helpless and they too had to leave the place and go back to Makkah. The atmosphere of Medina, which once had been filled with dust for about twenty two days, was now cleared.

END OF BANI QURAIZA

Banu Quraiza tribe had gone back on their promises

at such a crucial time when the Muslims were in a very precarious condition, and thus they could not be forgiven. Hayye who was the ring leader of the raiders was under the shelter of the Banu Quraiza. After the infidel's departure, the Prophet moved towards them. The forts had been closed. Muslims beseiged the fort for one month till the Jews requested them that their case should be handed over to the chief Sa'd b. Ma'z, and they could accept his decision. Sa'd proclaimed his decision that those who were fit for war should be beheaded and the women, childen and their property should be distributed among the Muslims. This decision was implemented. This way the third tribe of the Jews that met its fate due to their own foolishness. Their property was distributed among the Muslims.

ISLAM AS LAW

Since the day Islam was revealed as a Faith and religion, it was a government from that very day. It did not separate religion from the state. To perform duties towards God and to the creation were not considered to be two seperate duties in the Faith. As Medina was the capital of Islam, it was going on growing as a political pivot. To whatever part of the globe Islam reached, its rule spread over that part. It preached peace. Thefts came to an end. Dacoity was no more. Evils vanished. Instead of lawlessness, the Islamic way of life flourished throughout. Imams, reciters of Adhans, judges and administrators were appointed for the establishment of a state based on Islamic Law.

Islam in its earlier period, laid stess on righteousness and Faith. When this was achieved, the lesson of prayers and worship was imparted to the Muslims. Then attention was paid to the Law of Islam. It was a period when father was a Muslim and the son was a non-Muslim; the mother a Muslim and her daughter a non-Muslim. But after the Badr war, Muslims had a peaceful family life.

The number of martyrs must have increased due to wars. So in 3 A.H. the Law of Inheritence was revealed by God. The daughter who had no right of inheritance was made lawful to have her share in the property of the deceased. By this time the Muslims could have transacted marriages with pagan women, and so the time approached when for the sake of tranquil homely life, marraiges with non-Muslims were declared unlawful.

In 4 A.H. the criminals of adultery and fornication were punished by hitting them with stones as was the law in the Torah. Some say, the drinking of liquor was abolished in the same year.

There was a custom in Arabia that adopted sons were considered as real sons. Their wives were taken as real daughters-in-law. In 5th Hijra this custom was abolished. During the time of ignorance women decorated completly with cosmetics and ornaments visited the fairs and attended the male gatherings, which was a blot on the social life of the people. Islam reformed this custom and commanded the womenfolk to cover their decorations by putting veils on them, especially on their breasts, not to make the contours visible to aviod the glances of the males. Also they were enjoined not to walk with such ornaments on their bodies that might produce tinkling tunes as they stepped. They should not talk with men exhibiting delicacy of their voices so as to avoid attraction for men or enflame their sentiments and passions. One hundred lashes or flogs were notified as punishment for those who were virgin girls, in case they committed adultery. The system of divorce was reformed for the betterment of the community. It was all for the reformation of the social structure of the Muslims community.

TWO MAIN HINDRANCES FOR ISLAM

Islam had experienced great difficulties for so many years. By the grace of God the mercifulness and morality of the Prophet and his proper planning, almost all the hurdles and hindrances had been surmounted except two obstacles that lay ahead for the spread of Islam. One of them was the non-believers of Arabia and the other was the community of Jews living in Khaibar. The Prophet desired nothing from the non-believers

except their non-inteference in the spread of Islam, and that they should not destroy the peaceful environment, and that the people who wanted to embrace Islam should be given that opportunity. The poor, weak and destitutes, may be men or women and children, should be allowed to move to Medina. The Makkans should allow the Muslims to perform Umra and Hajj, as that was obligatory for the Muslims.

As regards the Jews of Khaiber, the Prophet had laid a condition that they should accept the political power of Islam if they did not like to embrace Islam for the establishment of sound administration. And that the Muslims would look after their genuine claim and their interests would be safeguarded by the Muslims.

INVITATION TO KINGS (6 A.H.)

Islam was passing through its 19th harvest to give message to the entire mankind. In that age, the people were obedient to their kings and landlords who acted as rulers of their people. One day the Prophet assembled the Companions and said to them,"God has sent me as a Mercy for the whole human beings. Now time has approached that you may shower the blessings of my Mercy over the whole people. Rise up and take the message of Truth to the entire mankind."

The Prophet selected some wise and intelligent Muslims from amongst the Companions and handed over to them letters for kings and rulars to invite them to Islam. Besides kings and rulars, quite adjacent to Arabia were Habsha (Abyssinia), Iran, Rome and Egypt. So the Prophet sent envoys to all these rulers.

The king of Habsha embraced Islam. The king of Iran tore the message to pieces, about whom, thereafter, the Prophet said,"God will tear to pieces

the kingdom of that country." This prophecy came true word by word after some period. The king of Egypt did not accept Islam but sent his reply to the Prophet in great humbleness. The Qaisar of Rome, king of the Christian world of the East, on receiving the letter, ordered that the traders from Hejaz, where ever they might be seen, should be presented to him. What a strange happening that such a person was found by them who had been a deadliest enemy of Islam and of the Prophet. He alongwith his comrades was brought before the Qaisar. And he was Abu Sufiyan. The Qaisar asked them that only one of them should give answers to his questions and none other should open his mouth. They should remain as silent spectators. But, if he told a lie, they must open their mouths to contradict him. After this utterence he came up with his questions and Abu Sufiyan prepared himself to give him answers.

Qaisar : To which family the claimant of the Prophethood belongs?
Sufiyan : Respectable family.
Q : Has anyone in his family claimed to be a Prophet?
S : No.
Q : Had there been any king in his family?
S : No.
Q : Are the persons poor who have embraced Islam?
S : The poor and weak persons.
Q : Is the number of his adherents increasing or decreasing?
S : Increasing.
Q : Have you ever experienced that he told a lie?
S : Never.
Q : Has he ever proved false to his promise?
S : Never by this time. We shall see whether he fulfils the agreements which he had made with us.

Q : Have you ever fought against him?
S : Yes.
Q : What was the outcome of the war?
S : Sometmes we were victorious and sometimes he.
Q : What does he say?
S : He says: Believe that God is one, Worship Him alone. Invoke Him. Say prayers. Be chaste. Speak the truth, and fulfil the rights of your blood-relations.

Hearing these answers from Abu Sufiyan, the Qaisar said, "If you have spoken the truth, a day would certainly come when he would conquer this land which is under my feet. If it were possible I would have gone to him and washed his feet."

Can such a truth be expressed from the lips of an enemy? Many chiefs of Arabia had embraced Islam. The message of Islam had reached Bahrain much earlier, and the tribes of Abdul Qais had come in the fold of Islam. The religion of Islam was fast spreading by the endeavours of Muslims who were going to Habsha. The voice of Islam had approached the borders of Yemen. The Aus tribe of that place had already embraced Islam. The Ash'r was also talking of Islam favourably. Amar b. Atba of the Salim tribe too had come in the circle of Islam. They came to know of the appearance of Prophet. had been born in Makkah. He noticed the infidels gathered there. He secretly approached the Prophet and said, "Who are you?" Prophet replied, "I am a Prophet."

Amer : Whom do we call a Prophet?
Prophet : Allah has sent me with a Message.
A : What is the Message?
P : Be good to your relatives, break idols; Believe that God is one, and He has no associate or partner. He is one.

A : What is the strength of your followers?
P : One free man and one slave. (Siddiq and Bilal)
A : I want to come in the fold of this religion.
P : It is not possible under the prevailing conditions. You may go home now and when you hear of my success or victory, then come to me.

So when he heard of the victory of the Prophet, he rushed to be in the house of Islam. Half of the Ghiffari tribe had entered the fold of Islam when the Prophet had migrated to Medina. One thousand people of Juhaina tribe came into the circle of Islam. Similarly Aslam Huzainia and Ashja' tribe accepted the religion of Islam as soon as they came to know of its progress.

The Hudaibia Treaty was the trumpet of success to Islam. The Prophet never aimed at war, enmity or hatred of the people of Arabia or any other people, but only spiritual revolution he sought for them. For that purpose peaceful atmosphere was most essential. Let the people study Islam and its infuence upon their lives. This chance was provided by Hudaibia Treaty. The Infidels openly met the Muslims and had the opportunity of hearing from their lips the virtues of the religion. They thought over its pinciples and precepts. The outcome of the treaty was an increase in the strength of the Muslims unhampered within two years and now the number of adherents of Islam increased to almost double than before. Every house of Makkah witnessed the cool beams of Islam shining.

You have heard about Khalid b. Walid and Amer b. Aas. It was due to Khalid b. Walid that Muslim lost the Uhud war which had been won by the Muslims. After the Hudaibiya Treaty he left for Medina. He came across Amer b. Aas, and asked his intentions with respect to his journey to Medina, who said, "I am going to embrace Islam."

He too said," I have the same intention." Now both of them reached Medina and came to the Prophet and embraced Islam. Thereafter Khalid himself became a great General of the Muslims and he conquered Syria and Amer b. Aas became victorious over the Egyptian kingdom.

There is a narration that Amer b. Aas was much influenced by Islam when the Prophet's envoy had taken the invitation to Najjashi and he was there in the king's court. He had seen the king reciting the Kalma of Islam. He could not conceal this infuence for long and so reaching Medina he embraced Islam.

The question-answer meeting between the Qaisar and Abu Sufiyan did not go in vain. It had left a great impression on the king's mind but the time was not yet ripe for him to embrace Islam. He had to wait for some more years.

KHAIBAR, FINAL FORT OF JEWS (6 A. H.)

Almost all the Jews from Hejaz had centered at Khaibar situated at the last end of Hejaz, near Syria. Here they had many forts and business centres. This was their last support against the Muslims. They had firmly established themselves in that region. One of their chief Abu Rafe' b. Abi alHaqiq, a trader of Hejaz, was planning to raid Medina with the support of Ghatfan tribe, etc. in 6 A. H. He was killed by an Ansari Muslim, while he was sleeping in the fort.

Now Usair b. Razam replaced him. He had visited the neighbouring tribes to seek their support. The news reached the Prophet who despatched some scouts to get a true information about the movement of the Jews. The Prophet tried for peace with the Jews and Usair was invited to Medina for the ratification of the peace treaty. He took thirty men with him. On the way he thought

of snatching the sword of the Muslim officer, and there the skirmishes commenced which ended with the death of Usair.

The Jews promised half of the produce of their land to the tribes of As, Ghatfan, Banu Fazara on the condition that they would help them against the Muslims. They had the courage to invade the grazing field belong to Muslims in Medina and killed one Muslim over there. The patience of Muslims could stand no more atrocities and severe behaviour of the Jews, so they declared invasion on Khaibar. There were 1600 Muslims in that war. Some women also accompanied them to serve as nurses and to provide them water and dress the wounds. Also they could bring arrows for them. This was the first occasion when the Muslim force had its flag. They had three flags, one with Khabbab b. Munzir, the second with Sa'd b. Ubaida, and the third which had been made out of the veil of Hazrat Aisha, was handed over to the lion of Allah, Hazrat Ali Murtaza. The anthem of this war was:

> "O Lord! We could not have true righteous way without Thee, May our lives be sacrificed. Forgive us. Endow on us peace; Make us steadfast. The cruel people have created disruption. We cannot be subdued by them. We cannot forsake Thy mercy, kindness and benedictions."

The huge force of Islam was marching on like a river. They reached Khaibar. It was night time. It was a good time for an attack. But the Prophet did not like it. He ordered the Mujahids to wait for the dawn. It dawned. The Jews, as usual, opened the gates of the forts, but to their astonishment, they found the Muslim army in front of them. They began to shout at the top of their voice," The Army of Muhammad (p.o.h.)"! Actually the

Prophet did not like to wage was against the Jews, so he did not ask the Muslims to attack. On the other hand the Jews, instead of coming to some peaceful settlement, decided to fight the Muslims. He, after judging the situation, which had gone very critical, first advised the Mujahids and then asked them to jump into the war. They attacked the fort Naem. A brave Muslim Mohammad b. Muslima was the commander of that column. He fought very daringly but due to the heat of the day reclined under the shade of a wall of the fort. The Jewish chief Kinana silently climbed up the wall, threw a heavy stone on him and he fell martyr. Then the Muslims were infuriated and fought very desparately and succeeded to open the gates of the fort. In the fort of Qamus, there was a famous Jew, a brave man, known by the name of Marhab. Many a time the Muslims attacked him but could not overcome him. One evening the Prophet said, "Tomorrow I shall hand over the flag to him who will certainly be victorious, who loves God and His Prophet, and God and His Prophet love him. It was the night of great expectations. The Companions hopefully passed the night and eagerly speculated as to who could be that fortunate soul.

The day dawned. The Mujahids heared the voice, "Where is Ali?" He was suffering from an eye sore. He was called. The Prophet applied his saliva on his eyes, prayed to God for him and handed over the flag to him. Hazrat Ali requested, "May I fight the Jews and then convert them to Islam?" The Prophet said, "Put Islam before them leniently. If a single Jew enters the fold of Islam, it is better then the wealth of red camels."

Marhab singing song of his bravery came out of the fort, "The Khaibar knows that I am Marhab. I am loaded with weapons of war. I am an experienced brave." In response to his words the Lion of

God said, "I am a furious lion like the forest lion." Hazrat Ali hit Marhab on his head with his sword so forcefully that it cut his head to his teeth. Marhab was killed. Now the gates of the fort were in the hands of the Muslims.

Fifteen Muslims had fallen martyrs in this war. The Jews came to a compromise. A treaty was executed that the land be left with the Jews and in turn they should have to pay its produce to the Muslims. The request of the Jews was accepted by the Prophet. This was the first lesson of agriculture which the Jews had taught to the Muslims. the Prophet took pity on them and accepted their condition for peace with them. Half of the land of Khaibar was distributed among the Mujahids and the rest of it was considered to be the property of the Central Treasury. One fifth of it was reserved for the Prophet, the income of which was utilized for his family members and also for other requirements of Islam.

Whenever the harvest season approached, the Prophet despatched Abdulla b. Arwaha to Khaibar and he collected all the produce and divided it into two equal parts. He asked the Jews to pick up any one of the two stocks. This was the best form of right judgement. It was a new thing for the jews. They could not help saying, "The earth and the heaven had not seen such a judgement."

The Prophet stayed there for a couple of days after the conquest of Khaibar. The Jews were given full concessions and facilities. They were offered peaceful life but their ingrained dishonesty did not leave them. A Jewish woman invited the Prophet and some Companions to a dinner. She added deadly poison in the food. The Prophet put a morsel of it in the mouth and did not swallow it, when he said, "Poison has been put in this food. One of the Companions had eaten the food to his fill.

The Prophet called for that woman and asked her about the poison she had mixed in the food. She admitted to have mixed the poison in the food. He did not punish her. When the Companion had died of that food, then she was given death punishment.

Near the Khaibar, there is a Qura Valley. The Jews had some villages in that valley,known as Teema and Fidk. The Muslims went to these villages and their people, of their own, accepted peace conditions.

This was the last chance of any war with the Jews.

LONGING FOR UMRA

Umra is a brief Hajj, wherein Ahram is worn, circuits of the Ka'ba are performed, the distance between the Safa and Marva hills is traversed hastily and some invocation is made to God.

Last year it was decided with the Quresh that the Muslims will be allowed to perform Umra this year. So according to the agreement, the Prophet alongwith a number of Companions started for Makkah. There was a condition that they would not have any weapon with them. Although the condition was not without any danger, but the craving for Ka'ba was rippling in the hearts of Muslims and thus they fulfilled the condition of Quresh, not to carry weapons with them. About eight miles on this side of Makkah, they took off their weapons and kept them under the protection of a gaurd of 200 persons. The rest of the Muslims entered Makkah happily. They performed the rites of Umra with great enthusiasm. After three days they came out of the city.

Before they came out of the city a heartening

scene came to sight. The orphan daughter of Hazrat Hamza came shouting, "Uncle, uncle"; and was looking towards the Prophet. Hazrat Ali took her up in his lap, as she was his sister. Hazrat Jaffar and Hazrat Zaid b. Harith also put their claim. Hazrat Jaffar said, "Hamza was my religious brother." Such was the love for children especially females who, prior to Islam, were burried alive. Islam had altogether changed the outlook of their very nature.

A NEW ENEMY (Mauta Campaign, Jamadi I, 8. A.H.)

Within the country Islam had been facing two kinds of people, the infidels and the Jews. Now the Roman Christians appeared on the scene as a powerful kingdom. An Arab family was ruling Basra, under the Roman Christians. A member of that family killed a Muslim envoy who had gone there with a letter of invitation to Islam. The Prophet despatched three hundreo strongs from Medina for taking revenge of the envoy. Hazrat Jaffer, Abdullah b. Rawwah ano Zaid were sent in the force. The command was handed over to Zaid b. Harith. The Prophet told him that if he fell martyr, the command should be given to Hazrat Jaffer, and then to Abdullah b. Rawwah.

The king of Hauran came to know of it and he arranged an army of ten million strongs. The Qaisar of Rome alongwith good many youths had camped at Mawab. They pitched their tents. Muslims had been warned that they must first give the enemy a chance for peace treaty and invite them to Islam. When the Muslims reached there, and saw millions of troops, they determined to fight them and sacrifice their lives for the sake of God. Abdulla b. Rawaha said,"We are less in number. We cannot rely on our strength but we shall have to fight with the spirit of Faith in us." So they attacked the Christian forces. Hazrat Zaid fell martyr.

Hazrat Jaffar took the flag and advanced. He lost one of his hands. Taking the flag in the other hand he fought. That hand was also lost. He kept the flag with his chest. Still he was fighting. He fell martyr receiving ninety serious wounds. Then Abdulla picked up the flag and he too fell martyr. Now Khalid b. Walid stepped forward and took the command of the Muslim army and fought tooth and nail. Even if he could not overpower the Christian forces, but he made the Muslims come out of the trap of the emeny.

CONQUEST OF MAKKAH

The Makkah was conquered in Ramadhan 8 A.H. The very first obligation of the Muslims was to throw off the idols from the House of God (Ka'ba), which had been built by Hazrat Abraham. It was the first mosque constructed by him and the Qibla of the Muslims. It was the centre of Faith. So it needed to be purified from all impurities. Whatever had happened till then, the blood was spilled, it was only to seize the city of Makkah.That was not possible unless the swords of the infidels were broken. Now the heads of the Makkans had been lowered, the time did come when the Ka'ba had to be purified of all idols.

In view of the Hudaibiya Treaty, the Muslims could not attack Makkah, but it so happened that the Makkans themselves gave a chance to the Muslims. Some of the tribes had sided the Makkans and some of them were supporting the Muslims. The tribe of Khazaa was in support of the Muslims and their enemies Banu Bakr were helping the Quresh. According to the Treaty any party of Quresh could not attack the associated tribes of Muslims, and if that was done, it was a breech of agreement.

Khazaa and Banu Bakr had been at war against each other for a considerable long time. So they had become the enemies of Islam. They remained united but as soon as the Hudaibiya Treaty was signed, the Banu bakr thought of opportune time when they could take their revenge and so they, finding a chance, attacked on the Khazaa. The

Quresh warriors who took part in it, had disguised themeselves as Banu Bakr. The Khazaa took shelter in the Harem, but that was not a safe place for them. According to the Treaty the Muslims were to help them. Forty camel riders reached Makkah on their request for help. The Prophet heard their woeful story and was much grieved. He sent a message to the Quresh and offered them three conditions for acceptance any of them:

1. Blood money be paid for the murdered Khazaa man.
2. The Quresh should be kept away from the Banu Bakr.
3. The Hudaibiya Treaty should be declared as anulled.

The Quresh chiefs accepted the third condition. Now the Hudaibiya Treaty was no more. The Quresh felt a great regret after the departure of the Muslim envoy. They sent Abu Sufiyan to Medina as their envoy to renew the Hudaibiya Treaty. Reaching the court of the Prophet, he thought of getting the sweet wish of the Quresh finalised. But he could get no reply from Medina. Then he went to Abu Bakr who refused to hear him. He tried to contact Hazrat Umar who too paid no attention to his words. Then he came to Hazrat Ali who said,- "Whatever has been decided by the Prophet, no suggestion is possible for us to advance. You go to the mosque and announce that you restore the Hudaibiya Treaty." He went there and made the announcement.

Abu Sufiyan narrated this event to the people who remarked,"This is neither a peace treaty that we may sit calm, nor is it a war declaration that we may jump into it."

The Prophet started preparations for Makkah. He took all precautions that the Makkan may not come to know of it. On the 10th of Ramadhan, he

alongwith ten thousand troops marched towards Makkah. The Muslims encamped on their way to that city for the night. The Quresh were quite unaware of it. Abu Sufiyan and other Arabian chiefs, came out of the city to get information about the Prophet and his army. They were surprised to look at the huge force of the Muslims scattered all over. Hazrat Abbas, the Prophet's uncle, felt much sympathy for the Makkans. He thought if the Makkans seek forgiveness of the Prophet before the Muslim forces enter the city, all their calamities would to naught. He came out of his tent and rode to Makkah on the ride of the Prophet. He had heardly traversed some distance that he came across Abu Sufiyan, and informed him of the great force of Muslims. The Quresh could conveniently calculate the consequences. Abu Sufiyan sought for his suggestion. He said, "Come along with me." They went to the Prophhet. They saw Hazrat Umar on the way who said,"The chief of the infidels is now in our charge." Then he pounced upon him. But Hazrat Abbas took him safe into the tent of the Prophet. Then he requested, "O the Prophet of God! I have given shelter to Abu Sufiyan." Who was this Abu Sufiyan? He was the person who had started wars against Islam begining from the Badr campaign. He was the man who had instigated the infidels to raid Medina. It was he who had made numerous attempts on the life of the holy Prophet. Now he was in the grip of Muslims. He deserved grave punishment for all the atrocities and tortures that he inflicted upon the Muslims. Mercy of the mercies, set aside all this and forgave him, not only that but announced, "Whoso takes shelter in the house of Abu Sufiyan will not be questioned. Such amnesty was declared by the Prophet due to his merciful nature. Again the Prophet said, "Whoso closes the doors of his house will be pardoned this day."

Hazrat Abbas was asked to take Sufiyan to the

top of the mountain and let him have the view of the Muslim force. After a while the flood of the troops advanced towards Makkah. Flag of Ghiffar tribe was first visible. Then of Haheena. Hazeem and Sulim came thereafter. All the tribes were laced weapons and the atmosphere was resounding with the shouts of "God is Great." Abu Sufiyan feared every movement. In the end of the columns was the command of the Ansars fully equipped with war weapons. Sa'd b. Ubada was carrying the Ansar's flag. Abu Sufiyan enquired surprisingly, "What is the name of this column? Hazrat Abbas told him its name. In the last was the Sun of the holy Prophet of Islam, who was clustered around by the Mujahids. Hazrat Zubair was carrying the flag.

The army reached Makkah. Amnesty for the entire people was declared. The Ka'ba was cleaned of all the idols. Now it appeared to be the House of God, as had been constructed by Hazrat Abraham. The call to prayer announcing the Oneness of God was announced from a minaret. The tribal chiefs of Makkah, who were once the deadliest enemies of Islam, of the Prophet and of the Muslims,and had been a source of great hindrance in the way of the religion, were seen roaming in the courtyard of the Ka'ba. The Prophet looked at them and asked them, "O ye the chiefs of Makkah! How should I behave with you now." They said, "You are the brother of the youths and the nephew of the old people." He said, "Go away! All of you are free. None is to be blamed today." This was quite against their expectations. It had come up from the lips of his heart and entered the hearts of the Makkans. Hind, Abu Sufiyan's wife who, in Uhud Campaign, had torn the body of Hazrat Hamza to pieces, came there with a veil on her head, was much pleased to hear the word of 'amnesty'. She said, "O Prophet of God! till today I hated most your tent,but from

today, there is no other tent beside this that I love most."

The strength of infidelity had been shattered that day. All the plannings and intrigues of the infidels had been scraped. The flag of victory was hoisted above the walls of Makkah. The holy Prophet made an impressive speech:

> "There is no divinity except the Divinity of God. He takes no associate with Him. He has fulfilled His promise. He has helped His slave. The whole pride of infidelity and jealousy of blood feuds and revenge of ignorance are under my feet. Only true promises remain. The custodianship of the Ka'ba and to provide drinking water to the people.
>
> Quresh! God has shattered the pride of ignorance. The pride of your forefathers has been crushed. The children of Adam are all equal. You are the sons of the one Adam, and Adam was created out of clay.
>
> Allah says, "I created you all from one man and one woman. I made you tribes and families so that you may recognize each other. The pious and gentle before God is he who is most righteous amongst you."

There had been idols of Hubol, Lat, Manat etc. in the Ka'ba and other places. Their terms was now over. They were removed and heaped up to look like a mound of stones. The Muslims shouted, "Only One God prevails".

HAWAZAN AND THAQIF CAMPAIGN

Makkah was the capital of Hejaz and religious centre of the Arabs. When the banner of Islam was hoisted on the top of the Ka'ba, Arabia accepted the truthfulness of the religion of Islam. The people poured in the lap of Islam in numbers. There were two tribes inhabiting near Makkah. They were Hawazan and Thaqif. They felt it their shame to be under the influence of any other tribe. So their chiefs instigated other chiefs and assembled at Hunain. They had a mighty force with them. Twelve thousand Muslims, including converts from the Quresh advanced against those two tribes. The Hawazins were best archers. In the first attack, the Muslims were uprooted and could not stand the archers of the enemy.

Although the arrows were volleyed fast from the enemy side, the Prophet remained steadfast at his own place. He looked towards the right and said, "O ye Ansars! Raise aloud your voice that you are present here." Then he looked towards the left and uttered the same words. With a mighty voice he spoke, "I am God's Slave and Envoy! Without doubt I am His Prophet. The son of Abdullah son of Abdul Muttalib." Hazrat Abbas called the Muslims, "O ye the group of Ansars! O ye who have promised to be faithful! O ye who promised to adhere to Islam for ever, come forward." As soon as the revolutionising words poured into their ears, the Muslims rushed forward and like hawks pounded upon the enemy, throwing away their coats of mail and rode their steeds. Now the scene of war entirely changed. The infidels lost their hold and were shattered and scattered till they began to run away.

Some people of the enemies assembled at Taef. At this place Banu Thaqif reckoned themselves equal to the Quresh. Their fort was very safe

and strong. They had enough war material with them. They closed the gates of the fort. They took their position against the Muslims besieging them from outside. Muslim's attack could bear no fruit. The fort could not be conquered. They did not like it to remain unconquered for fear of any other mischief by them. They sought one more chance for a day from the Prophet. He very kindly allowed them. The next day they attacked the infidels with a great force but the victory seemed still too far. They again approached the Prophet and said, "O ye the Prophet of God! Invoke curse for them." But the blessed and blissful lips of the Mercy of God prayed, "O Lord! Bless the Thaqif with true guidance and bring them to the threshold of Islam." The invocation did not go in vain. In two years period, the people of Thaqif, of their own, came to Medina and embraced Islam.

DISTRIBUTION OF BOOTY & PROPHET'S SERMON

After doing away with the besiege of Taef, the Prophet stationed at Jerana. They had enough booty with them, such as six hundred prisoners, 2400 camels, 40000 goats, 40000 tolas of silver. The Prophet had been waiting there for the relatives of the people to get release of their prisoners. Many days passed, but none of their relatives came there. The booty was divided into five parts. Four parts were distributed among the soldiers and the fifth was kept with the Prophet. He wanted it to give that portion to the poor, destitutes and and also for the welfare of Islam.

The holy Prophet gave enough material from the booty to the converts to the Faith, for their consolation. Even if the converts were rich but they were not deprived of the booty. Some of the Ansars were not conversant with the fine planning of the Prophet misunderstood him and thought that

he was giving enough to the Quresh as they belonged to his tribe, and that the Medinites were being ignored by him and were deprived of the share of the booty. Of course they had fought alongwith the Quresh against the common enemy. So much so that the blood of the Quresh was still dropping from their swords. So, some of the Ansar cried out, "In difficult periods we were called to serve but the reward is being given to others." The holy Prophet heard this and proceeded to the tents of the Ansars and said, "Did you utter such and such words?" They replied, "O ye the Prophet of God! None of our elders said so. Of course some youths have spoken these words." Thereafter the Prophet delivered a sermon to them:

> "Is it not true that you were far away from the right path. And God guided you to the straight Path of Bliss. Were you not living disjointed and scattered? My God made you one. Were not you poor? My God made you rich."

He went on speaking in such an impressive tone reminding them of their earlier state and the present fortune in which they were living. The Ansar said, "It is God's great blessing and of the holy Prophet." He then said, " No, you can say this only: Mohammad! when the people did not accept you, we believed in you as true. When the people left you alone, we sided you, and supported you. You came to us as poverty stricken, we helped you in every way."

Thereafter he said, " You should put forward this reply and I shall go on saying that you speak the truth. But O ye Ansar! Don't you like that others may take away camels and goats, and Mohammad be with you in your houses.

On hearing this the Ansar cried loudly, "We need Mohammad (p.o.h.) only." Some of the Ansars wept so much that their beards were drenched with their tears, He made them understand that the Makkans had embraced Islam very recently, so whatever they got was not their right but that was an act of benevolency to make them conversant with the blessings fo Islam.

In the meantime some persons came to the Prophet to take away their relatives after paying ransom. Among them were the people of the Aus tribe. The nurse Halima Sa'diya was also among the prisoners. She had been his wet mother. The Prophet said: " Whatever is the share of the family of Abdul Muttalib, belongs to you. But the release of prisoners is conditional that they should assemble after the prayer and you make your request before all of them." The noon prayer was offered. The prisoners put up their requests and demands to the Prophet in the presence of all the Muslims. He said, "I am responsible only for my family. I shall recommend your case before the Muslims." As soon as the Muslims heard these words, they said, "Our share too belongs to you, O Prophet of God! In this way all the prisoners were set free.

WAR OF TABUK:

Syria and Egypt were governed by Roman Christians. Alexandria was their capital. Syrian boundary extended to Hejaz. Hearing the uprising of the new power of Islam in Hejaz, the Romans were much perturbed. On the boundry of Hejaz and Syria there is a place called Tabuk, the people of which place had embraced Christianity. They were governing that province under the Romans. Among their chiefs, the Ghassani were most powerful and they had been appointed by the Romans, as administrators of that region. It was the news

in Medina that Ghassans were planning to plunder Medina. The Qubli traders from Syria narrated that Romans had gathered a huge force in Syria and their soldiers were equipped with war weapons.

The Prophet ordered the Mujahids to make preparations to meet the eventuality. By chance it was summer. There were signs of famine in the country. The hypocrites had the time of great trial. They avoided the war and dissuaded others to participate in that war. But the courageous Muslims had a good chance for the renewal of their Faith and belief. It was not a war with a few Arab tribes but with the biggest power of the world at that time. The rich Companions contributed enough money towards the war fund. They had to go to a far off place and they needed enough money for the purpose. So adequate arangements were essential for the journey. Hazrat Uthman offered 300 camels. The Prophet prayed for him.

Whenever the Prophet went out of Medina he used to make someone responsible for the maintenance of law and order of the city. The wives of the Prophet were not accompanying him this time. So it was necessary to leave behind some relative for their safeguard. He selected Hazrat Ali for this responsibility. Hazrat Ali had requested, "O ye Prophet of God! You are leaving me behind with women and children." The Prophet said, "Don't you like it that you are to me as Aaron was to Moses." This was a great honour for Hazrat Ali, which he could never forget throughout his life.

The Prophet left Medina and he had with him 30,000 Mujahids among whom were camel riders. As soon as they reached Tabuk, they came to know that it was a mere rumour and Romans had no plans for raiding Medina. But it was true that Ghassan lords were endeavouring against the rising

power of Islam. The Prophet and the Mujahids spent some twenty days at Tabuk. It happened that during their stay over there the piety and righteousness of 30,000 Mujahids, the lovers of God, spread their virtuous influence in the surroundings of Tabuk.

Full concession had been given to the infidels if they paid a small amount of tax and be in shelter of Muslims. The Muslims were then held responsible to look after them. In the holy Qur'an this tax is known by the name of Jazia. This was the first instance when a non-Muslim community came under the care of the Muslim rule. Aila near the Gulf of Aqba was a small state of Arabs. Its chief Yahana presented himself before the Prophet and paying the tax accepted to live under the shelter of Muslims. Jarba and Azrah Christian Arabs too, after paying Jazia had the protection of the Muslims. An Arab chief Akeeza, at Doomatul Jandal, at some distance from Damascus, was under the influence of Romans. The Muslims raided that place with four hundred riders and brought that chief into the court of the Prophet. He was set free on the condition that he would come to Medina and offer peace conditions. So he alongwith his brother came to Medina and was given full protection.

The voyage to Tabuk was of great importance. It was an attempt to face the biggest power. So the Muslims celebrated the occasion on their return. The people of Medina came out of the city to give them suitable reception. The women folk also had come out of their houses to greet the Prophet. The girls sang songs and eulogized the Prophet.

"The moon shone on us,
From the Wada valley;
Gratitude to God is essential,
For us till the world remains."

THE FIRST CEREMONIAL HAJJ:

Twentytwo years passed since Islam was promulgated, with the Prophet's endeavours. The whole Arabia was glimmering with the effulgence of Islam, "There is no divinity except the Divinity of God" resounded everywhere. Islamic rule was spread from Yaman to Syria. The Ka'ba was the House of God. Time came when religious ceremony of Hajj had to be performed on the pattern of Hazrat Abraham.

Coming back from Tabuk, the Prophet sent a caravan of 300 Muslims from Medina to Makkah in Zee'Qa'd or Zil Hajj, 9 A.H. Hazrat Abu Bakr was the leader and Hazrat Ali the Naqeeb. Hazrat Sa'd b. Abi Waqas, Hazrat Jaber and Hazrat Abu Huraira were the missionaries. They were given twenty camels for sacrifice. The Quran spoke of this Hajj as Hajj-e-Akbar, because end of infidelity was announced and Islamic era started. Hazrat Abu Bukr told the people the method of performing Hajj and trained them. On the day of sacrifce he read the sermon. Thereafter Hazrat Ali recited forty Verses of the holy Quran from the Sura Baraat in which announcement has been made to eliminate infidelity. It was promulgated that from that time onward that no infidel would be allowed to enter Ka'ba. Nor any naked person. All agreement with the infidels had been withdrawn,after four months. What a strange thing is it that the Quresh who had been opposing Islam for twenty years tooth and nail, rushed into the circle of Islam in numbers, after seeing the Muslim's' behaviour, their piety, their righteousness and their dealings with them! All those people, who, by this time had not embraced Islam, came rushing now to be blessed with the religion of Islam.

Hazrat Abu Musa had promulgated Islam in Jund and Jubair b. Abdulla Wahya succeeded in the cities of Hameer, Mahajar b. Abi Ummays, a

Yemeni Companion brought a prince Harith b. Abd Kalal into the fold of Islam. The Companion Wabar b. Nakhas, gave glad tidings of Islam to their Iranian brethren who had settled in Yeman.

ISLAM ANNOUNCED IN PROVINCES

Every particle of Arabian territory had come under the sway of Islam. Every hurdle had been removed from the way of propagating the religion and the Unity of Godhead. Islam now ruled throughout Hejaz. Yamamia and Bahrain were the provinces where a few people had embraced Islam. Islam was not yet preached in those areas. When every attempt of the Quresh and their associates had miserably failed and foiled, time for the propagation of Islam approached for far flung areas. Invitation was extended to kings and the subject both, to the rich and the poor inhabitants of those places.

Yemen was the biggest province in Arabia, under the sway of Iran for the last fifty to sixty years. One of the chiefs of the tribes of Yemen, Tufail, b. Amer went to Makkah and embraced Islam. Due to his influence, the people of his tribe rushed into the circle of Islam. In 7 A.H. the Prophet was at Khaibar, many people of Doos, embraced Islam. Abu Huraira, the famous Companion, was one of them. People of the Ash'ar tribe of Yemen became Muslims. Abu Musa Ash'ri of the same tribe embraced Islam and settled in Medina.

Hamadan tribe was renowned in Yemen. When they heard of Islam they despatched their chief Amer b. Shehr to Medina to verify the new Faith, and whatever he saw in Medina influenced him much about the truthfulness of the religion and Islamic principles that settled in his heart. He came back and propagated the religion in his own tribe.

Hazrat Khalid had been sent to Yemen for the spread of Islam. He continued his preaching for six months but he was not a success. So the Prophet sent Hazrat Ali in his place, who invited the chiefs of the tribe and read to them the Prophet's letter. The whole tribe embraced Islam. So the light of Faith spread throughout the territory by the endeavours of Hazrat Ali. The tribe of Jazaima, Hamadan and Mazhaj embraced Islam. Some Companions were sent to other places in Yemen, for the preaching of Islam. The efforts of Khalid b. Saeed were fruitful in San'aa, the capital of Yemen. The Tae tribe was first Christian and Hatim Tae's son Hadi, the chief of the tribe, came to the Prophet and embraced Islam. He expressed his humbleness, his hospitality and service to mankind.

Najran, in Yemen, was inhabited by Christians. They sent their priest to Medina, after coming to know the advent of Islam, that he may find out the truth of the religion. They did not accept Islam, but were happy to pay Jazia accepting the rule of Islam, for their own shelter. In Najran, there were infidels as well as non-believers of God. Hazrat Khalid was sent there for preaching Islam to them. They were fully satisfied and came rejoicing in the fold of Islam. He remained with those people for the purpose.

Bahrain was then ruled by Iranians. Arabs dwelt in the valley of that Island. Most popular and influential among them were Abdul Qais, Bakr, b. Wael, and Tamim. Muqid b. Hayan of Abdul Qais tribe proceeded for trade to some other country and he had to pass through Medina where he stopped for some time. The Prophet came to know of his arrival in Medina. He invited Munqid to the Islam. Munqid was much pleased to know of the Faith and embraced Islam. The Prophet gave him a letter. He reached home but tried to keep his

Faith secret from the people. His wife saw him offering prayers to God. She informed her father Manzir, about the change of religion by her husband. He enquired from Muqid. He too embraced Islam after having full knowledge about the new Faith. Now both of them promulgated the religion among their people and converted most of them to Islam. They gathered the people and read out the letter given by the Prophet inviting all of them to embrace Islam.

Juwalha is situated in Bahrain, and Abdul Qais tribe was residing there. Islam had already reached there. Juma prayer was offered at that place after the Juma Congregation prayer in Medina.

In 8 A.H. the Arab tribe Chief of Bahrain named Manzir b. Sawa embraced Islam on the pursuation of Hazrat 'Alla b. Mazraney. Thereafter all the people of that area embraced Islam. Seenjat, the Governor of the place after receiving a letter from the Prophet was highly blessed.

AMMAN: Azd tribe lived in Amman. Jaffar was its chief. In 8 A. H. the Prophet deputed Hazrat Abu Zaid Ansari, Hafiz-e-Quran, and Hazrat Amer b. Aas with his letter to them. Both the chiefs embraced Islam. They invited the people to embrace Islam and they accepted it.

SYRIA: There were many chiefs in the West domain of Syria. Farwa was one of them. He was the ruler of Ma'an state. He was under the Romans. He studied Islam and embraced it. The Romans came to know of it, got hold of him and hanged him. He was reciting the Verses in Arabic, translation of which is given as:

Take my message to the chiefs of Muslims,
That my life, body and honour is being
Sacrificed for the sake of the Lord !

These were the circumstances and endeavours of the Muslims to promulgate the message of the Lord throughout the world. A time did come where there was no non-believer in the Arabian territory.

COMPLETION OF RELIGION

FOUNDATION OF ISLAMIC STATE

The holy Prophet had brought the message of the Lord. The people opposed him, tooth and nail. The Arabs not only refused to acknowledge it but also exerted every kind of endeavour to suppress the spread of Islam and annihilate it. So they tortured the Muslims to the extent that they could. They banished the Muslims from their houses and towns. In utter poverty the Muslims migrated, sometimes to Habsha and sometimes to far off places. The Prophet and the adherents bore all atrocities and persecutions of the infidels for thirteen years. But they remained patient and steadfast in their Faith. The infidels, relying on spears, swords, arrows, daggers and other deadly weapons made all attempts to put an end to the new-emerging Faith of Truth, but to no avail. The Muslims met cruel treatment of the Quresh and others and sought God's help. A time approached when the Truth and Falsehood came face to face in an open field. God helped the Muslims and gradually the banner of Islam hoisted throughout Arabia. Every soul raised his voice to utter, "There is no divinity except the Divinity of God and Mohammad is the Prophet slave of God." This Kalima echoed in the whole Arabian peninsula. The Faith was perfected.

Hazrat Aisha says, "First of all the Verses of the Quran were revealed on the Prophet, which moulded the hearts to tenderness, warned the

woeful souls and brought changes in their thoughts. When this was accomplished, such Verses were revealed that contained commandments of God. If it did not happen in that manner, and commandments were delivered earlier, such as "O ye people! Shun Liquor," none would have accepted the Faith. The sequence and arrangement of the invitation of Islam was quite natural and in accordance with the nature of man. As long as the holy Prophet remained in Medina, the teachings of Oneness of God were promulgated. His Kindness, Mercy were pronounced. The evil of idol worship, helplessness of the idols, stories of the earlier Prophets, and the calamities which befell the non-believing nation, Paradise for the virtuous and righteous ones and Hell for the wretched people, and alongwith it the procedure of the worship of God were fully explained to the people. He showed kindness to the poor, the orphans and widows. He raised the standard of morality. This resulted in the creation of a group of people who prostrated before God in great humbleness and reverence. The Prophet imparted them complete Message of his Creator.

The Believers were enjoined to stand and bow down five times a day before their Lord, facing towards the Ka'ba constructed by Hazrat Abrahim, offer their prayers with bending postures, prostration etc. Again, all the Muslims should assemble at one place for saying prayers five times a day. It was a source of binding Believers close to each other and presenting them before God, in congregation. This gave rise to a nation united in the belief of One God. The Muslims were made to stand in a single row or rows in prayer. it was the best form of discipline. It removed all barriers and differences if there were any. It showed that all the Muslims were one family without high or low, rich or poor before God. The apparent differences of the worldly affairs came to an end and the Muslims were fast united to one another.

Again, they followed an Imam in the prayer, i.e. one commander. The Prophet had said, "The worshipper of God should stand in a row or rows and keep their feet close to the persons standing on his either side that their hearts may vibrate in unison. Whoso follows an Imam in prayer should not accumulate fear while adhering to prayer and following the Imam in various postures, and be not like an ass which is notorious for its stupidity.

Prayer is at the top of all kinds of worship in Islam. So, it is known as the pillar of religion. When the duobts and dissatisfaction of the Arabs were removed, the Prophet invited them to divert their attention towards prayers. The prayer must be offered in a befitting manner at the proper time reserved for it. The time of prayers was fixed while the Prophet was at Makkah. With the change of circumstances from hostility to peacefulness, Physical and spiritual life. Now except the holy Quran and the invocations, every kind of talk, signs and signals were frobidden in prayer. It was declared obligatory for Muslims to say their prayers in congregation. The direction of Ka'ba was fixed for the worshippers that the entire community in the world may follow the same system.

Weekly congregational prayer, known as Juma, was made obligatory in Makkah but due to the estranged environment, the Muslims could hardly say their Juma prayer. It was impossible for the Believers to assemble at one place when they were surrounded, from all sides, by the enemies who were ever prepared to annihilate them. But as soon as the Muslims heaved a sigh of relief in Medina, the Juma prayer was offered in the very first week. It was led by the Prophet himself who read the sermon before offering that prayer. First he praised God and recited some Verses from the holy Quran, imparting the followers some lesson,

warning and advice. This sermon is known as Khutba.

The Prophet appointed Imams in various cities and towns. They enjoyed the status of preachers, teachers, jurists, and guides for the Muslims. They taught the people the Revelation, i.e. do's and don'ts. They held classes for children that they might learn the Kalima by heart, and its meanings. Religious knowledge, essential for the people was also imparted by them. Mosques were constructed for offering prayers. These were used as educational institutions. These were the places where the Muslims used to assemble for consultation etc. These were the places for the worship of One God, as well as courts for Muslims judges.

Zakat (poor-due) was fixed for the financial assistance of the deserving poor Muslims. Its quantity was one fortieth of the wealth, silver and gold which a Muslim possessed with him for full one year. If a person had animals or gold and silver, in any form, a percentage was fixed and Zakat was due on those items, all for God. This wealth thus collected from the Muslims was kept in the custody of Hazrat Bilal in the Masjid Nabvi or somewhere else with an official dealing with the Poor-due. It was a kind of treasury, and the deserving poor Muslims were paid out of this collection, to their requirements. After the demise of the Prophet, an independent Dapartment had been set up for this purpose, called Beitul Mal. It was given in the custody of an Imam and the needs and requirements of the people were met out of it.

In 9 A.H. when the Muslims of the entire Arabia had accepted Islam, men were appointed in all sectors or Tehsils for the collection of Zakat. These men were known as 'Amils (officers). They

used to go to the people and collected Zakat from them, brought it to the Prophet who deposited the same in the Central Treasury. They rendered full accounts.

The Muslims were bestowed with the best of guidance in the form of the holy Quran. Every year this great blessing was commemmorated by them during the month of Ramadhan when they recited the whole Quran during that month. It was compulsory for every Muslim. It is in fact, offering thankfulness to God for the enormous blessings and benedictions he had bestowed upon them. During the day the people fasted, and during the night they prayed to God. The prayer in which the whole Quran was recited is known as Traveeh. After the end of the month of Ramadhan, the first day of Shawwal, was declared Eid to be celebrated by the Muslims. They put on new clothes, apply scent on them and offer two-rakat prayer to God. Keeping fast during Ramadhan is known as Roza. Ramadhan ends and the festival begins. It is this month during which the holy Quran was revealed to the Holy Prophet, as a blessing for the Muslims. It makes a Muslim more righteous and pious than before, known an 'Taqwa'.

The fourth pillar of Islam is Hajj. This carries the originality of the religion of Hazrat Abraham. Ka'ba too which he reconstructed as a centre of worship of One God. This was and is the place where people come from far and wide to perform Hajj once a year, obligatory for those who can afford.

The Ka'ba is like a mosque to which direction all the Muslims stand facing it, five times a day. It is obligatory for all Muslims. Hajis make circuits round the Ka'ba. This circumanbulation is known as 'Tawaf'. After this the Muslims go to Safa and Marwa hills and run in-between them while invoking

God, as Hazrat Hajara had done. Then they proceed to Arafat and Mina and sacrifice animals. Hazrat Abrahim had offered for sacrifice his beloved son Ismael, but Allah provided a ram in his place. From thence, the system of sacrificing an animal is in practice by the Muslims. Arafat is the place where all the Muslims assemble for performing the rite of Hajj.

These are the four pillars of Islam. The fifth is Kalima Tayyiba. Other commands regarding morality, trade and commerce etc. including justice were given by the Prophet as revealed by God. A Muslim community came into being to spread peace throughout and to enlighten the whole humanity. This could be possible only when it was learnt by the Muslims for its onward transmission. It abolished all the differences between Quresh and non-Quresh, Arab and non-Arabs, white and black, rich and poor, etc. Now all the people were the slaves of One God. All the people are the children of one Adam and Adam was made out of clay.

The holy Prophet shattered the dark clouds of falsehood and abolished whims alongwith the worship of jinns, angels, spirits, moon, stars, the sun, rivers, forests, hills, etc. which are the spiritual manifestations of God. All evil customs and obnoxious and shameful manners of the Arabs were eliminated. Quranic principles as taught by the Prophet made the Muslims to traverse the Straight Path. A new nation came into being with a new Law. A new state was founded on the earth.

THE PROPHET'S LAST HAJJ

The Mission for which God had deputed the Prophet, had been completed and perfected. Now the Prophet had to return to his God. The chapter 'Fataha' gives us the clue of this instance.

It was publicly declared in Zee Qa'd 10 A.H. that the Prophet was leaving Medina for Makkah to perform Hajj. This news spread like wild fire. All the Arabs came to the Prophet to accompany him for Hajj. On the 26th Zee Qa'd, the Prophet took bath and put on Ahram and set out of Medina, after the afternoon prayer. He passed the night at Zul Haleefa, situated at six miles from Medina. The next day he had a bath and offered two-rakat prayer, wore Ahram, rode a she-camel named Qaswa and recited the following words with a louder voice:

"O God! We are present before Thee!
O God! We are present before Thee.
Thou hast no associate, whatsoever.
We are present before Thee.
There is no associate with Thee."

Hazrat Jabir has narrated the following Tradition: "We were accompanying the Prophet. The people had clustered around him, to the right, to the left. The Companions were visible on every side. The Prophet recited 'We are present before Thee, O God,' and the entire people numbering about one million, recited the same. The echoes could be heard in the hills. In this way we went on, stage by stage, till on Sunday, Zul Hajj 5, we entered Makkah. The Ka'ba was visible. The Prophet invoked God, 'O God! Bless this House and enhance its prestige.' Reaching the Ka'ba, he completed the circuits of the Ka'ba. At the place of Hazrat Abraham, he offered two-rakat prayer. He climbed up the Safa hill and delivered a sermon:

"There is none to be worshipped except God. He hath no partner. All Sovereignty belongs to Him. All praises are for Him. He is the Creator and Annihilator. He has full control over everything. He is the only God (without a second). He fulfilled His promise."

The Prophet completed Umra. He instructed the Companions to remove their Ahram. Hazrat Ali and other Companions had reached Makkah. They left for Mana where they stationed on Thursday, 8 Zul Hajj. Next day, offering the Dawn prayer they left for Arafat where they remained till after noon. The Prophet was riding the she-camal, he delivered a sermon. It was the first day when Islam, with all its glory, had appeared and removed all signs of the Period of Ignorance. He said:

"Yes! All rites and customs of the period of Ignorance are under my feet."

The Arabian terrirory glimmered red with the red blood of revenge, but that day, the never ending feuds were abolished for good. He declared it commencing from his own family:

"Verily your blood, and your property, and your honours are sacrosanct to you until (the day) you meet your Lord - as sacrosanct as this present day, in this present month, in the present place."

"Verily the blood shed in the time of Ignorance is discharged. And the first blood with which we begin (to discharge) is the blood (of my nephew) 'Amer b. Rabiya b. Harith b. Abdul Muttalib."

The system of interest spreading throughout Arabia, by which the poor, labourers, farmers etc. were in the tight grip of the Jews and were driven in their slavery. Their web was broken that day, by presenting his own example:

> "Verily the interest (on debts) of the time of Pre-Islamic Ignorance is discharged. Verly the first interest I begin with is to discharge the due to my uncle Abbas b. Abdul Muttalib."

Woman was considered as inherited property of their husbands. She could be won or lost in gambling. It was the day when the oppressed womenfolk were given proper safeguard against the evil system:

> "Fear God! with regard to women, be good to them. Verily your wives have a right on you and you have a right on them."

The most suppressed people were slaves. The day had dawned for their emancipation:

> "Your slaves! your slaves! Do justice to them. Give them to eat what you yourself eat. Give them to wear what you wear yourself."

There was no peace in Arabia. Life and property enjoyed no value. The King of Peace gave a message of peace and cordial relations:

> "Your lives and properties are as sacred for one another till the Day of Judgement as this day of today in this sacred month and in this sacred city."

Promulgating peace and tranquility, the very first thing was the excellence of brotherhood which had brought all the tribes and families of Arabia into the single circle of Islam. He said :

> "Every Muslim is a brother of another Muslim and all the Muslims are brothers to one another."

Dissatisfaction had brought the nations to war for thousands of years, due to their pride and prejudice. That day the pride of nations was brought to an end, when he announced :

> "No Arab has any excellence and superiority over a non-Arab, nor a non-Arab is supererior to an Arab. You all are the sons of one Adam and Adam was made out of clay."

Thereafter the Prophet announced some rules of Law :

1. Everyone has been given the right of inheritance. It needs no will.

2. The child belongs to the owner of the bed (husband), and the adulterer will receive only stones. Their account is with their Lord.

3. Yes!It is not lawful for the wife to give anything to anyone else without the prior permission of her husband.

4. Debt must be paid to its owner. Anything received on loan must be returned.

5. Gifts too received during crucial time must be returned. Whoso stands surety must pay the ransom.

That was the glorious day when the Ummat had been given permanent light of Bliss for traversing life-journey to be saved from ignorance.

> "Verily I leave among you something which, if you abide by, you will never go astray thereafter. It is the Book of God."
>
> "You will be questioned about me . What will you say ?"

The one million people spoke with one voice. "We will say: You have communicated the Message of God and fulfilled your Mission." After hearing these words he pointed his first finger towards the sky and repeated thrice: O God! Ye be witness. I have communicated your message."

At this last Hajj, God revealed on him:

> "This day have I perfected your religion for you, and completed My favours unto you, and have agreed to perfect Islam as your religion."

The Sermon was over. Hazrat Bilal recited the Call to Prayers and the Prophet led the afternoon and late afternoon prayers one after the other.

It was twentytwo years before when the Prophet had invited the people to the worship of One God and except a few there was none to bow down before God. Today there were more than one million persons prostrating before God, with the words echoing in the land, 'God is Great'.

The Prophet along with the Companions, rode his she-camel. They were now facing towards the

Ka'ba, their Qibla. They invoked God. Sunset approached. They all marched. It appeared like an ocean in waves. The whole way he was repeatedly uttering: "O ye people! Live in peace with others." Evening approached. Reaching Muzdalifa, they offered evening prayer and night prayer.

They spent the night there. Next morning they offered dawn prayer and left for the next station. The Companions on his right and on his left, went on asking him questions on religion. He gave answers for their satisfaction. Now they all reached Jumra and threw stones (on the Satan). He said :

> "Never transgress the limits imposed by God. Communities before you were destroyed only due to that reason."

Within the sermon he had said, "Learn from me the system of performing Hajj. I do not know, if I would come here again for Hajj." It indicated his departure from this material existence.

The Prophet left for Mana, surrounded by the Faithfuls.Muhajirs were on the right and Ansar on the left and in between them were the common Muslims. He was riding his camel. Throwing a glance at the adherents he could review his endeavours for the last twentythree years. The effulgence had spread from the earth to the heaven. It was the beginning of a new Shariat, a new era. The Prophet said:

> "Verily, God has created the earth and the heavens. This day, the time has come back to same nature after traversing a great age.Your lives and properties are sacrosanct for one another as this day is sacred, in the sacred month, in the

sacred land. Verily, remember! Don't become irreligious after me and don't kill one another. You have to present yourself before God, and He will question you about your deeds. If a negro of black colour be made your chief, obey him in accordance with the Book. Worship your God. Offer prayers five times a day. Keep fasts during the month of Ramadhan. Obey my Commandments. God will make you enter Paradise. Verily, the Satan has lost all hope to be worshipped any more in your city. Verily, you will be pleased with it."

After saying this he looked at the gathering and said: Have I communicated the Message of the Lord?" Voices from all sides were rising in the air in comfirmation, "Yes God is witness to it." Then he said, "Those who are present here may take this Message to him who is not present here." This was the preaching obligation a duty of every Muslim. The Prophet bade farewell to all the pilgrims. After performing all rites the caravan left for Medina alongwith the Prophet amidst the Muhajirs and the Ansar.

LAST PHASE OF HIS LIFE

The Prophet had to remain on this earth till the perfection of the Mission and removal of darkness from the earth with the effulgence of God. When the Mission was finalised, the message was received by him to come back to the Lord. The Mission had been perfected after the completion of the last Hajj. He had conveyed to Companions the last Revelation. Two months thereafter he went to the graves of the martyrs of Uhud Compaign and prayed for them all, and bid them farewell as a dying man bids farewell to his relatives. He delivered a brief address :

> "I am going to the Kausar Spring before you. It is very wide as Aila to Juhfa. I have been given the keys of the whole world. I do not fear that you would become infidels thereafter, but this much I fear that you may not cut each other's throat for material gain. If you act like that you will perish as the people of the old had been annihilated."

After visiting the martyer's graves, the Prophet went to the Jannatul Baqih. It was night of Safar, 11 A.H. He invoked God's blessings on the departed Companions. He was feeling headache. It was Wednesday. He had to be with Hazrat Maimuna that night. He lived with his wives during the period of his sickness as per routine. On Monday, the sickness became severe. He got permission of his wives to live at the residence of Hazrat Aisha. He was too weak to walk. Hazrat Abbas and Hazrat Ali supporyed him to the House of Hazrat Aisha.

The Prophet used to say his prayer in congregation so long as he could move. The last prayer he offered was of the evening. Time for night prayer approached. He asked the Companions if the prayer had been offered. They said that all were waiting for him. He had a bath again. He wanted to rise up but he became unconscious. After a bit relief, he again enquired if the prayer had been offered. The same reply was given by the Companions. He took bath again and wanted to get up but he fell down unconscious. Regaining his strength, he asked the same question and was given the same reply. This happened three times. When he was unable to stand up and lead the congregation prayer, he said, "Let Abu Bakr lead the daily service of prayer." Four days before breathing his last, he felt some relief. At noon he took his bath with water filled in seven goatskins. With the support of Hazrat Abbas and Hazrat Ali, he came to the mosque, the people were standing in rows to offer their prayer. Hazrat Abu Bakr, after coming to know of the arrival of the Prophet receded, but he was stopped by the Prophet. He sat by his side. The Prophet gave a brief sermon:

> "One of the slaves of God had been given the choice to either choose God's blessings of this worldly life or that what God has kept on high. But he chose the company of the high,"

After hearing this Hazrat Abu Bakr began to weep, for he had understood that that slave was Mohammad (p.o.h.). The holy Prophet eulogized the services rendered by the Ansar and said :

> "The Muslim population will go on increasing and number of Ansar will go on decreasing till as salt in flour. They have done their duty. Now you have to do your duty. They are like a stomach

in my body. Whoso may take up the service of Islam, I say that you should treat them with a merciful heart."

The way to infidelity (shirk) was the worst. The Prophet removed all doubts.

"Lawful and unlawful should not be ascribed to me. I have made a thing lawful as declared by God, and unlawful as has been revealed to me by God."

Without deeds there is no privilege for a person of any genealogy. So he said :

"O ye Fatima! the daughter of the Prophet of God,' O ye Safiya, the aunt of the Prophet of God! Do whatever you can to be with God, I cannot save you from God."

Then he came to the room of Hazrat Aisha.

The Jews and Christians had enhanced the honour and glory of the grave of their Prophet and saints to the point of idol-worship. The Prophet of Islam had this in mind that his grave might not be worshipped like that. Some of the wives of the Prophet had seen the Christian Churches, during their migration to Habsha, and they spoke of the images worshipped by the Christians. The Prophet said, "When a Christian dies and he had been righteous and pious, his tomb is made a place of worship, and Christians carve his image for worship. Such people, on the Day of Resurrection, will be severely dealt with."

The Prophet felt distressed sometimes and put a sheet of cloth on his face.Sometimes he removed it when he felt relief. He spoke in a low voice :

"The Jews and Christians may be accursed that they have made the graves of their Prophets as places of worship."

He thought of some gold coins kept with Hazrat Aisha and ordered her to give them in alms. Should Mohammad (p.o.h.) meet his Lord hesitatingly?

The sickness was not steady, now less, now severe. When the Prophet breathed his last, he seemed to be quite healthy apparently. In the morning he took aside the door curtain and saw people in prayers. He smiled and said, "Such a people have been born who would be an example of the Prophet to worphip God." The people heard some voice and thought of his coming to the mosque. They were very happy. They were to discontinue their prayers. Hazrat Abu Bakr, who was leading the prayer, thought of vacating the place of Imam for the Prophet. The Prophet asked him to continue it. He went back into the room and dropped the curtain with great difficulty, for he was very weak. It was the last occasion when the Muslims had seen him.

Time was on its wings. The Prophet's unconsciousness was noticed. Hazrat Fatima, witnessing the state of displeasure, said, "What a distressing condition of my father!". He heard it and said, "Your father will never be distressed after this day."

In the third part of the day the Prophet felt gurgling sound of his breath. The sacred lips moved. The people heard him saying, "Show good behaviour in prayers and to slaves." He raised up his finger thrice and said, "There is no god but God Who is the best Companion," and his hands lowered down. His eyes became still towards the roof. The soul left his body.

The Companions in Medina streets were heard weeping and crying. Every thing seemed to them enveloped by darkness. Similar was the condition everywhere. Hazrat Umar had unsheathed his sword and said, "Whoso says that the Prophet has died, I would cut his head." Hazrat Abu Bakr saw him in such a condition and understood that that state could be a cause of ignorance. He occupied the pulpit and delivered a sermon :

> "If anyone worshipped Mohammad (p.o.h.) he must know that he has left this world, and if anyone worshipped the Lord of Mohammad (p.o.h.) then He is alive because God is above death. Then he recited : "Mohammad is but an Envoy (the like of whom) have passed away before him. Will it be that when he dieth or is slain, will you turn back on your heels? He who turneth back doth no hurt to God, and God will reward the thankful." (iii: 144)

The people heard this Verse of the holy Quran. They realised as if that Verse was revealed at that very particular time. This Verse was now on the lips of every Muslim.

The holy Prophet breathed his last on Monday in the afternoon in the month of Rabiul Awwal. It is generally said that it was Rabiul-I 12, but research of some people shows Rabi-I 1.

The burial ceremony was held on Tuesday. It was performed by his relatives, Hazrat Fazal b. Abbas and Hazrat Ali. Hazrat Usama the son of Hazrat Zaid the freed slave gave him wash. Hazrat Abbas too was present. He was buried in the same room where he breathed his last i.e. in Hazrat Aisha's room. Now that is the "Blessed Tomb of the Prophet."

THE PROPHET'S FAMILY

WIVES : Hazrat Khudija was the Prophet's first wife. After her death, he married Hazrat Aisha, the daughter of hazrat Abu Bakr, and Hazrat Sauda bint Hazrat Zamaa. Other wives came to his marraige later, such as Hazrat Zainab, the mother of the poor; Hazrat Umm Salma, Hazrat Zainab bint Hajash, Hazrat Juwariya, Hazrat Umm Habiba bint Sufiyan, Hazrat Hafsa bint Umar Khattab, Hazrat Maimuna bint Harith, and Hazrat Safiya. All these wives except Hazrat Zainab were alive after the demise of the Prophet. They had been enriching the Muslims with the wealth of Knowledge. There was another wife of the Prophet. She was a slave woman. She had come from Egypt, and her name was Hazrat Maria Qubtiya. These are the mothers of the Muslim community, known as Mothers of the Believers.

CHILDREN : All the children of the Prophet were born from his first wife, Hazrat Khudija. Among them were three sons, Hazrat Qasim, Hazrat Tahir, and Hazrat Tayyab. All of them died in their childhood. He had four daughters: Hazrat Zainab, who was married to Abul Aas. In 8 A.H. she, after giving birth to a daughter, died; Hazrat Ruqiya who was married to Hazrat Uthman, she died in Medina in 2 A.H. The third was Hazrat Umm Kulthum who was married to Hazrat Uthman. She died in 9 A.H. The youngest and most lovely to the Prophet was Hazrat Fatima Zuhra. She was married to Hazrat Ali. She gave birth to two sons, Hazrat Imam Hasan and hazrat Imam Hussain.

THE PROPHET'S MORALS AND MANNERS

Someone asked Hazrat Aisha about the morals of the Prophet, she said, "Have you not read the holy Quran? Whatever is contained in it, is the morality of the Prophet. His whole life was a commentary of the Quran. He was a great miracle. The Quran has testified it: O Mohammad! You possess the best of morals."

The holy Prophet was very humble in nature, kind and merciful. He loved all. He was charitable. He never sought anything from anybody throughout his life. He remained hungery but fed others. Once a Companion's marriage was held and he had nothing with him to serve in Walima. The Prophet asked him to go to Hazrat Aisha and get a basket of flour although that was the only thing in his house. He was so much charitable that he did not have any coin with him whenever he came home. He used to distribute whatever he had with him, to the poor. He never had any coin in his house. Once grain loaded on four camels was sent to him. He sold it and paid his debt. Whenever he had any money with him he did not come home unless everything to a pie had been given to the needy. Mostly, he kept the whole night in the mosque, when he had any money or commodity that had come to him from any source, he went home only after its distribution.

He was renowned for his hospitality. He served all Muslims and non-Muslims. Sometimes guests arrived and whatever he had with him, he offered it to them with all his heart. But the members of his family starved. Once an infidel came to him as

a guest. The Prophet gave him milk of a goat, to drink. The guest drank the whole of it. He got another goat and its milk was offered to the infidel. He later drank it. In this way he drank the milk of seven goats. The Prophet went on giving him milk until he was fully satiated. At night time he looked after the guests, if there were any, that none of them might be uneasy.

The Prophet while in home did home work with his own hands. He patched his clothes, mended his shoes, and milked the goat himself. When he took his seat in a public gathering, he never occupied a prominent and distinct position but kept the law of equality. He had his seat with other men. He worked as a labourer along with other Companions during the building of the Medina mosque and while digging the Trench.

He loved the orphans and instructed the people to do good to them. he said, "The best of all houses for Muslims is that where the orphans are properly looked after. The worst of all houses is that where the orphens are ill treated". His loving daughter Hazrat Fatima worked with her own hands in her house. Her hands had been affected by grinding the hand mill. Her chest had been wounded by the goatskin by which she used to fetch water from a distance. Once she asked the Prophet to provide her with a slave or servant. He replied, "Fatima, the orphans of Badr have already requested me for the same." According to another Tradition, he said, "O Fatima! No arrangement has so far been made for the people of the shed. How can your request be accepted?"

The Prophet's treatment to the poor made them forget their poverty. He helped them financially and consoled them. He prayed for them: "O God! Keep me alive in humbleness. Raise me as a humble one, and let my end be with the humble people."

Once people of a tribe came to him. They were poor. They had scarcely any garments to cover their bodies. His mind melted to see them in such poverty. He went inside the house but there was nothing in his house to offer to them. He asked the Companions to help the poor folk of the tribe in awful condition.

He used to hear the persons who were tortured and tormented by the infidels, while he himself was being mercilessly treated by the Quresh. He was kind and merciful to them. He tried his best to console those Companions. He paid their debts from whatever scanty money he had. He had proclaimed, " If a Muslim died and he was under debt, it must be intimated to me that I may pay his debt. And at the same time whoso left any thing as inheritance, that must be given to the right inheritors. I have nothing to do with that property."

He visited the sick, tended and consoled them. He did not differentiate, in this case, between a friend and a foe. All sick persons seemed to him alike. He forgave the sinners. He invoked God for their betterment. Revenge he never liked to take even from those who were his worst foes. Once a person intended to murder him and he was seized by the Companions. That foe ran away for fear after seeing the Prophet who said, "Don't fear. If you wanted to kill me, you could never do that."

Jabbar b. Aswad had murdered the Prophet's daughter Hazrat Zainab. He thought of going to Iran after the conquest of Makkah. But he came straight to the Prophet and said, "I am present before you. Whatever you have heard about me is true. Announce your punishment." He was forgiven.

The Prophet took a special care for the people living in his neighbourhood. He used to send gifts to them. He asked the Muslims to do the same in their own vicinity. Once there were many poeple and he told them, "By God! He can never be a Believer. by God! He will never be a believer." The Companions asked, "Who is that person?" The Prophet said, "A person who is not safe at the hands of his neighbour." The Prophet used to go to his neighbours and assisted them. Besides, the people who came to him for help, he did it whole-heartedly. He felt no shame to work for others.

He loved children. He kissed them and patted them. He was very kind to them. He used to give fruits to the youngest children. On the way he greeted the children first.

The women were leading a disgraceful life prior to the advent of Islam. They were highly favoured by the Prophet. He gave them proper rights to lead an honourable life. He offered his own example. His behaviour towards women was very decent. He imparted them good lessons whenever he had the chance to meet them, in his house or outside. On their request he reserved a day for imparting religion to them. They asked him questions unhesitatingly. He never felt it ill. He was very hospitable to them.

The Prophet was a mercy for the entire mankind. So he never liked opposition or oppression on anyone, nor did he like injustice to be done to any person, so much so that he did not like carelessness to be shown to animals. He took steps to rid all kinds of cruelty done to the dumb creatures.

Once a man picked up an egg of a bird (from its nest). The sparrow fluttered over him impatiently. The Prophet asked him, "Who had picked up

the egg to trouble the bird?" The man said, "O Prophet of God! I have picked up its egg." The Prophet asked him to put it in the same nest.

The rich and the poor were all alike before him. A woman of Makhzoom was arrested for theft. The people demanded punishment be not given to her. Hazrat Umama approached him. The Prophet told them, "The nations before you were destroyed when the rich were not awarded punishment and the poor were persecuted for the crimes they committed. By God if Mohammad's daughter committed theft, her hands would have been severed."

'Merciful' among all the Prophets,
A blessing for all destitutes;
To be of help to calamity-torn,
Who shared people's sorrows, mourn;
Shelter for destitutes and poor,
Guard of orphans, slave well-wisher.

Who overlooked the people's fault,
Who brought a change in arrogant hear;
Discord, strife eradicated,
All the tribes he integrated,
From Hira to the people came,
He had the prescription with him.

Transform'd ore into pure gold,
Sifted the Right from fickle fold;
Arabs who lived in ignorance,
For ages, saved from pestilence.
No fear of fearful waves in range,
Direction of the storm did change.

Hazrat Ans says, "I remained ten years in the service of the Prophet, but he was never harsh to me, nor he asked me as to why I did not do such and such work." The Prophet never annoyed any person throughout his life. Is it not surprising

that a General in war for nine years never retreated in war, nor took a sword against his enemy, nor attacked his foe with his own hands. In the Uhud Campaign, when stones and arrows were volleyed against him, he remained steadfast in his place while his warriors were being slayed and slaughtered around him?

In a similar situation in Hunain Campaign, most of the Muslims soldiers were uprooted. The Prophet did not move an inch from his place. He used to take his position at such a place in the battle, which the brave condidered to be the best place for the war tactics. At such a dangerous place he was never offensive against the enemy. In the Uhud War when he was severely wounded, and his teeth were broken, he simply said, "O Lord! Forgive them, for they know me not."

The Prophet was never disheartened after experiencing great tortures and passivity of his mission for many years. A day did come when he was victorious over the whole of Arabia. When a Companion was overwhelmed with grief and cruelty and he requested the Prophet, "O Prophet of God! Why don't you invoke God for us?" He said, "The people who lived before you were cut with saws, their bodies were scratched with iron combs, which cut their flesh. But atrocities never distressed them, nor they deflected from the Truth. By God! The Islam shall reach the pinnacle of its glory. A rider would travel from Sanaa (Yemen) to Hazaramaut without danger on the way, except the fear of God."

Do you remember the determination and steadfastness of the Prophet, when he answered his uncle, "O uncle! If the Quresh put the sun on my right hand and the moon on my left hand, I shall not discontinue my Mission of spreading the Truth."

Once he was reclining under the shade of a tree. The war was going on. An Arab came to the Prophet, unsheathed his sword, and said, "Tell me O Mohammad (p.o.h.)! who can now save you from me?" The Prophet was quite content . He replied, "God." The infidel began to tremble. He put his sword in the sheath.

The war booty and the produce of the Khaibar area etc. did not eliminate Companion's poverty. Nor, the Prophet led a comfortable life. Whatever came to the Prophet was distributed among the poor and the needy. He and his wives led a life of poverty throughout. He used to say, "Some cloth is needed for the son of man to hide his private parts. Some dried bread and water sufficient for his stomach." He acted upon this principle. Hazrat Aisha says, "His clothes were never folded to be kept in store , i.e. he had only one suit and nothing else for keeping in reserve."

The Prophet's family usually starved for days together. It is history that for full two months no fire was lit in his house. They lived on dates. If any neighbour sent some milk to them, they drank it, otherwise remained without it. Hazrat Aisha says, "During the Prophet's stay in Medina, he never ate his fill."

Once a person came to the Prophet. He was hungry. The Prophet sought some food from his wife for the stranger. He was informed, "There is nothing in the house to offer." The same reply was received from all the eight wive. None of them had anything in store.

One day the Prophet stepped out of his house. He was hungry. On the way he met Hazrat Abu Bakr and Hazrat Umar. They too were hungry. He took them to the house of Hazrat Ayyub Ansari

who came running to the Prophet. He rushed to the garden and brought a bundle of dates, and offered it to the guests. Then he slaughtered a goat, cooked some food for them and placed before them. The Prophet said, "Take some bread and meat to Fatima for she did not have anything to eat for so many days."

When the Prophet breathed his last, his coat of mail was lying mortgaged with a Jew. His clothes had many patches.

The Prophet loved his daughter Fatima very much. But this love never made him to provide gold ornaments for her, or house of bricks and concrete. She worked in her house without the aid of any slave or servant. She brought water from a long distance carrying the goatskin on her shoulders. She used to grind corn by the handmill. If she asked her father for a servant the reply was, "My dear daughter! Recite such and such praise for God." Once many slave girls and men came to the Prophet. He said to her, "O my dearest daughter! Orphans of Badr and the people of Suffa have more rights than you."

Sayyida the poverty stricken,
There was no slave girl or a slave;
The belt of skin had left the marks
On her chest. Handmill she did grind
Night and day, for crushing grain
To flour..Garments covered with dust,
By grooming the house day and night;
Till she went to her father, the Prophet,
For seeking service of some slave;
The people there did know her not,
So came she home without a word,
Again, she went to him who said,
"What has brought you daughter here?"
She did not like to say a word,but
dared Haider could speak her mind
said, "Refugees and the people,
Of the shed sheltered in Suffa,
Are yet to be provided some,
I am not yet free from this task,
For them I have to care about
More than you they have the right,
They can't sleep without food and drink."

So Sayyida came home quiet and calm,
She could not dare request for alm,
Such was the life of souls in sweat,
Of Ahl-e-Beit, his daughter sweet."

The Prophet never wished to be under any person's obligation. Hazrat Abu Bakr presented to him a camel out of his stock at the time of his migration. The Prophet paid its price. He reciprocated good offer of a gift if received from any person. Once a person presented him a camel. He too, gave him a gift in exchange. The man felt it. The Prophet said, "You give me gifts. When I reciprocate it you become angry."

In trade and commerce he was very clean. He said, "Best persons are those who pay their debts in goodness." Once a person sought a camel from him on loan. The Prophet gave him an animal of the best quality. Once a person presented to him a cup. By chance that was lost. The Prophet paid its price to the owner of the cup.

Whatever promise he made, fulfilled it. Never broke it. In the Hudaibiya Treaty, there was a clause that the Muslims of Makkah if come to Medina, should be returned to Makkans. Once Abul Jundal escaped from Makkah and came to Medina. He requested the Prophet to let him remain in Medina. All the Muslims were seriously perturbed to hear the words of the person who had been tortured and tormented in Makkah. He was plainly said, "O Abu Jundal! Be patient! I will not break my promise. God will create some way for your safety."

Truthfulness was his characteristic. Even the enemies appreciated it. Abu Jahl used to say, Mohammad (p.o.h.)! I cannot say that you are a liar, but your words are not favourable to me."

The Prophet was very tender-hearted. He never spoke anything irrelevant or that which might pinch any person. Usually he maintained silence when he passed through the streets. If he disliked something, he never brought it on his lips, Its signs were visible on his face. He was steadfast in his work. If he determined to do a thing, he did not rest calm unless that was finalised. During the Uhud war he consulted the Companions, and everyone suggested for an offensive. He put on his coat of mail. Now they requested him not to proceed further but he said, "Now I cannot take off the coat of mail."

His bravery was unparallel. Once there was an

uproar in Medina that the enemy is approaching Medina. The Medinites prepared themselves for war. But first of all the Prophet himself came out of the city and carried reconnaisance while riding a saddleless horse. He consoled the people that there was no danger from any side.

He led a simple life, without any formality. He wore simple clothes. His food too was very simple. Whatever was served to him he ate. Whatever clothes were given to wear he put them on, even if they were coarse. Whatever place he found for rest, he reclined, whether it was without a mat. He never liked easy life, or comforts.

Once he went to Hazrat Aisha and he noticed some red cloth hung with the ceiling. He tore it and said, "God has not given us wealth that we should dress the bricks with the cloth." Once he saw a golden necklace round the neck of Hazrat Fatima. He said to her, "Don't you feel it ill, that the people say: the Prophet's daughter is wearing a garland of fire round her neck."

Inspite of the fact that he had no interest for the worldly life but he did not abhor it. Sometimes he talked of many interesting things of the world. Once an old woman sought his invocation that she may be given place in the Paradise. He said, "No old woman will go to the Paradise." She was much aggrieved and went away. The Prophet asked the Companions to convey to her, "Old women will not go to Paradise. They will be transmuted to young ones, and then enter the Paradise."

Some people wanted to continue their prayers and fasts, day and night. The Prophet, considering their responsibilities towards their families, refused their request to adhere to prayers during the night and fasts during the day. Abdulla b. Amer had

determined to keep fasts during the day and remain devoted to God during the night. The Prophet called for him and enquired from him if that was correct what he had heard. He said, "Yes". Then the Prophet told him, "Your body has rights on you. Your eyes have rights on you. Your wife and children have rights on you."

The Prophet took every precaution. Whenever he went to anybody's house, he used to stand on one side of the door and then sought his permission. He did not stand in front of the house lest a female inside the house may be visible to him.

The Prophet was very particular about cleanliness. Once he saw a person putting on a dirty dress. He said to him, "Is it not good for you to wash your clothes?" The Prophet did not speak hurriedly. His every word was clearly heard. He never interrupted the talk of any other person. If he did not like anything he avoided it skilfully. Mostly he kept silent. He never spoke unless needed most. He never laughed but smiled.

He was ever busy in the remembrance of God, sitting, standing, walking etc. He always thought of pleasing his God. He allowed no time to pass without His remembrance. In the Company of his companions, sitting with his wives in their houses,whenever he heard the Call to Prayer, he stood up at once and went for offering his prayers to God.

Most of his night he spent in the worship of God. Sometimes he spent the whole night in His devotion, while standing upright. He recited lengthy Chapters of the Quran.

He was the beloved Prophet of God. Even then he used to say, "I don't know how shall I be

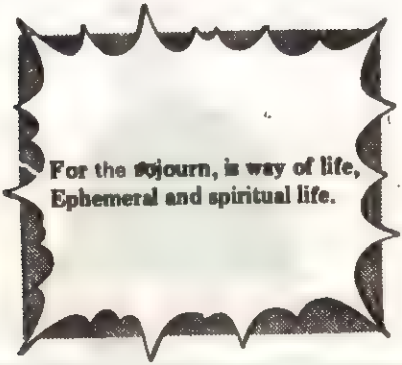
treated." Once he said, "O ye Quresh! Take care of yourselves. I can't save you from God. O ye the children of Manaf! I can't save you from God. O Abbas! I can't save you from God. O Safiya! I can't save you from God."

A Companion has narrated, "I came to the Prophet. He was busy in prayers. Tears were falling down his cheeks. He was sobbing. It seemed that a grinding mill was in operation, or something boiling in his heart."

Once he participated in the burial ceremony of a Companion. The grave was being dug. He stood at the grave and began to weep. Then he said, "Make provision, O my brothers, for this day."

In the foregoing pages you have seen the life of the holy Prophet, his manners and morals, his words and deeds, his behaviour and dealings. Now it is our responsibility to follow him whole-heartedly to secure God's pleasure. This is the key to the Kingdom of Heaven and the earth.

End.



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